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The CHRISTIAN CENTURY

A Journal of Religion

Dr. Fosdick Shifts The Emphasis

An Editorial

I Don't Want to Christianize the World!

By Charles T. Holman

Seven Thousand Troubled Islands

By Lawrence Martin

Negro Thought on Ethiopia

By George E. Haynes

American Neutrality

An Editorial

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In This Issue

CHARLES T. HOLMAN is a Baptist minister, teaching pastoral work and cognate subjects on the faculty of the divinity school of the University of Chicago, and in charge of the extension lectures of that school. Professor Holman is also the Chicago staff correspondent of The Christian Century. His article in the present issue grows out of a long and deep interest in the pulpit presentation of Christian missions, and is designed to provoke international discussion, which it will undoubtedly receive. The article is peculiarly timely at present in view of the approaching quadrennial convention of the Student Volunteer movement, to be held at Indianapolis during the coming holidays, and to be participated in by church leaders from all parts of the world.

GEORGE EDMUND HAYNES is secretary of the Federal Council of Churches of Christ in America, bearing special responsibility in the field of racial relationships. In the conflict between two schools of thought among American Negroes—those who favor a policy of mutual forbearance, good will, and search for cooperation with whites, and those who favor an aggressive demand for racial rights, backed by whatever may be needed to make the demand effective—Dr. Haynes has long been one of the most conspicuous and powerful members of the former group. In the present article, however, he shows how the Italian attack on Ethiopia has served to undermine the position of that group, and has played into the hands of advocates of racial revolt.

LAWRENCE MARTIN is associate professor of journalism in Northwestern university, Evanston, Ill., and a contributor to many American magazines. Professor Martin has spent years in the study of Filipino problems.

The CHRISTIAN CENTURY

November 20, 1935

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Calendar of Coming Events

Nov. 18-20. Annual meeting Methodist board of home missions and church extension, Philadelphia.

Nov. 19-21. South Carolina state Baptist convention, Columbia, S. C.

Nov. 20-24. Annual meeting Methodist board of foreign missions, Robert Treat hotel, Newark, N. J.

Nov. 21. Anti-nazi federation of New York meeting, Madison Square Garden, New York.

Nov. 21, 22. Interdenominational conference on work with new Americans, New First Congregational church, Ashland and Washington boulevard, Chicago.

Nov. 24. Chicago Sunday evening club; speaker, Clarence A. Barbour.

Nov. 25. Ford hall youth forum, Boston, inaugural meeting; Rennie Smith, of British house of commons, speaker.

Nov. 26. Pennsylvania council of churches, 25th annual meeting, Zion Lutheran church, Harrisburg, Pa.

Nov. 25, 26. Methodist evangelistic days for Philadelphia, Philadelphia, Pa.

Nov. 29. Evangelical district youth conference, Indianapolis, Ind.

Dec. 1-4. Anti-saloon annual convention, St. Louis, Mo.

Dec. 2. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.

Dec. 8. Bible Sunday. Golden Rule Sunday.

Dec. 8. Chicago Sunday evening club speaker, John R. Mott.

Dec. 14, 15. Conference on high cost of living, New York city.

Dec. 27, 28. National conference of theological students, Butler university, Indianapolis.

Dec. 27-31. Young people's convention, Methodist Episcopal church, south. Dr. Kagawa on program. Memphis, Tenn.

Dec. 28-Jan. 1. Student Volunteer movement quadrennial convention, Indianapolis, Ind.

Dec. 30, 31. Kagawa conference with Southern Baptist youth. Birmingham, Ala.

Dec. 31-Jan. 3. Fourth southwide Southern Baptist training conference, Birmingham, Ala.

Jan. 6. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.

Jan. 6. Baptist leadership training school, first of six Monday nights, Indianapolis.

Jan. 7-9. General missionary council, Methodist Episcopal church, south, Washington, D. C.

Jan. 13-17. Home Missions council, Washington, D. C.

Jan. 21-23. Conference on cause and cure of war, Washington, D. C.

Jan. 31. Y.W.C.A. annual meeting.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

ITALY has captured Makale, and thus another defeat inflicted on the Italian army in 1896 has been "avenged." In 1896 it was a little force of about a thousand men who held out in an improvised fort at Makale for six weeks in a vain effort to protect the rear of the army which was retreating northward. This year it was the tank and the airplane which rendered Ethiopian resistance futile, and brought an army of almost a hundred thousand Italian and native troops to their objective with an adherence to schedule like one of Mussolini's trains rumbling into an Italian terminal. At the same time, operations on the southeast front begin to take on a more serious aspect. While more resistance is being offered the Italian advance from that quarter, there seems to be the same unfaltering advance toward previously announced objectives. Last week the army in this sector took Gorahai; the capture of Harar cannot be far distant. After that the Italians will soon be in possession of Ethiopia's one railway. Meanwhile, negotiations in Europe seem to have been suspended pending the outcome of the British election and the arrival of November 18, when league sanctions are to go into force. But there is general expectation that shortly after those two dates some sort of agreement between England, France and Italy will be announced.

The Week on the African Fronts

Compulsory Military Service In the Philippines

SUCH unfavorable portents for the Philippine commonwealth as Lawrence Martin points out in his article elsewhere in this issue are strengthened by the first act of the new government. Immediately after the landing in Manila of General Douglas MacArthur, who gave up his post as chief of staff of the United States army to become military adviser to the Philippines, President-elect Quezon announced that the commonwealth would inaugurate at once a system of universal compulsory military training. For this the American government will have to assume the responsibility, no matter what claims to the contrary may be made. What goes with this responsibility? The erection of an army of several hundred thousand men within a few hundred miles of Japan; hence, a further exacerbation of American relations with Japan. An enormous drain on the financial resources of a young government born facing an economic crisis; hence, an added likelihood that this experiment in self-government will fail. A saddling on the people of the Philippines of a militarism which the people of the United States have never been willing to accept for themselves, and which the men who wrote the American constitution rejected with all their souls; hence, a repudiation for the nascent commonwealth of one hallowed tradition of American democracy and liberty. Nothing that this administration has done has been so ill-advised, or so calculated to cast doubt on its supposed desire to extricate this country from unnecessary complications in the far east.

Japanese Sailors Land Again in Shanghai

A WEEK AGO forebodings were expressed in these columns as to the outlook in the far east. But even those who have recognized the steady drift toward tragedy in that part of the world can hardly have been prepared for the swiftness with which, over the weekend of Armistice Sunday, a storm burst which brought the landing of another Japanese naval force of two thousand men in Shanghai. Japan has maintained considerable forces in Shanghai ever since she rained destruction on that city in 1932. She has built enormous reinforced concrete barracks which most of the inhabitants view as forts planned to accommodate an invading army. A sailor on shore leave, walking in an outlying section (along a street, incidentally, named for a famous Scottish missionary, Dr. John Darroch) was shot on the night of November 10. Japanese military authorities held it certain that a Chinese had done the shooting, and accordingly landed the sailors. As this is written, panic is said to reign; Chinese by tens of thousands are deserting their homes for the supposed safety of the international settlement. The whole thing may, of course, blow over as merely another incident. But there is an ugly feeling in the air which indicates that, if this does blow over, other incidents will follow which will not be allowed to pass

without bringing some action from the Japanese army. On the other hand, Chinese leaders at Nanking are giving signs that they believe that, no matter what they do, the Japanese army has made up its mind to cut off north China. To resist Japan may be hopeless, they have begun to argue, but to submit is equally hopeless. If China is to be dismembered, why not go down fighting?

The Mind of a Japanese General

ADDED comprehension of the crisis approaching in the far east is afforded by arrival in this country of a complete translation of the pamphlet by Major General Hayao Tada, commanding the Japanese forces in north China, "The Basic Conception of China." (See editorial in the issue for October 9, 1935.) The pamphlet is a tedious and windy exposition of what General Tada calls the "Machiavellianism" of the Chinese and the need for "cooperation" on the part of the Japanese to free China's peasants from exploitation by politicians and landowners. But back of all this there lies something deeper and more important. Here it is:

> The progressive change in the international situation may be regarded as a movement against the tyranny and high-handedness of the whites. It may be regarded as the beginning of a racial war for emancipating the colored peoples, who form the greater part of the human inhabitants of the world, from the enslaving oppression by the whites and realizing equality and peace for all human beings on earth. It may also be regarded as the beginning of a spiritual war for rectifying the material civilization of the west by the moral civilization of the east. These two great missions from heaven are the natural obligations which our Japanese empire must bear. . . . In order to fulfil the great missions imposed by heaven our Japanese empire must keep herself strong and upright. For it will be impossible for her to care for others if she herself is weak and *perpetual expansion of her nation* will be impossible if she does not properly employ the strength she has.

The italics, it hardly needs to be said, are not General Tada's.

Billy Sunday, the Last of His Line

PROBABLY the death of no other contemporary American would awaken tender feelings in so many hearts as did the passing of the Rev. William A. Sunday, whom the world knew best as Billy Sunday. As an evangelist he had dealings with the inmost secrets of people's lives, dealings which endured for a brief but intense moment, and under unforgettably picturesque circumstances. Inevitably, then, the news of his death has been a signal for the revival of wistful memories in innumerable thousands who first and last had been caught in the spell of his unconventional eloquence. Billy Sunday was a most likeable man. He possessed that indefinable power of drawing people to himself by an attraction which was elemental, rather than reasoned or platonic or even ethical in its motivation. He made people glad that he had faults, for then they could forgive something in him. Then also they could come to his defense against his critics. Whatever is the final appraisal of his work as an evangelist, it must be conceded that he won people to himself and held their affection as long as any man in our generation has done. Mr. Sunday was the last of his line. Revivalism reached in him its final expression. Those characteristics which marked Billy Sunday's revivalism found their significance beyond the mere fact that they were his personal idiosyncrasies; they were signs of the desperate and hopeless condition of the evangelical type of piety. It was a type that had run its course. But before it would consent to give way to a more Christian type it had to make a last desperate attempt at its own resuscitation. It lacked the reality and so it resorted to irrelevancy—to those unconventional traits in Mr. Sunday's methods which one shrinks from reviewing in the moment of his death. This revivalism had been running down by progressive stages since the great days of Finney a hundred years ago. In Billy Sunday it exhausted itself. We shall have, please God, another revival of religion, an upsurge of spiritual life affecting great multitudes of people—perhaps whole nations—but it is to be hoped that we have had our last religious revival.

Mexico Reaffirms Curb On Catholic Church

IN response to a recent appeal from the Roman Catholic hierarchy in Mexico for a favorable modification of the laws depriving the church of the right to hold property and forbidding it to teach religion in schools, the Mexican government reaffirmed its policy and gave the reasons for it. As defined in this reply, which was embodied in a letter signed by the secretary of the interior, the policy of the government is "to teach no religion at all" (and incidentally not to allow churches to teach it), but to "allow the rising generation to form its own judgments." However, the October, 1934, amendment to the constitution required "socialistic education" for all children in Mexico, and that has been clearly explained as meaning anti-religious education. The most telling part of the government's answer to the appeal of the prelates for religious liberty is in the reminder that an appeal for religious liberty comes with little grace from those who have always opposed it where they had power to impose restrictions in their own interest. "You claim that liberty of conscience is recognized by all nations living under a regime of social and democratic morality, but the Catholic church has always denied any liberty of conscience which opposes its fundamental dogma." The constitution of the first Mexican republic (written with the encouragement of the church at a time when Spain was engaged in a republican and anti-clerical revolution and when Mexican independence meant a revolution against revolution and a consequent adherence to the church) made Roman Catholicism the sole religion of the country and guaranteed that the government would "prohibit the exercise of any other whatsoever." The church took sides against Maximilian partly because he favored religious liberty. But in spite of all

this, the present government is pursuing the wrong course in restricting the liberty of the Catholic or any other church. It is not a question whether the Roman Catholic church can logically appeal to the general principle of religious liberty which has had no place in its own history. It is a question whether Mexico can afford to ignore this essential principle of free government in order to curb the activity of those whom it deems hostile to its social program.

South India Union At a Standstill

SOUTH INDIA'S united church project has again encountered obstacles to its realization, as reported in the letter from The Christian Century's India correspondent (page 1495). It will be remembered that the present South India United church represents the union of Presbyterian and Congregational churches. The more inclusive program, which has been under discussion for several years, is intended to bring into one organization these and several other bodies, including the Anglican, under a thirty-year plan. In brief, the proposal includes the mutual recognition of one another's present ministry and the giving of episcopal ordination to all new candidates during this period, with a reconsideration of the whole matter and the making of new terms of union at the end of that period. The resistance that has now been encountered evidences the suspicion entertained by some of the free church councils toward a plan that seems to them little else than an indirect and gradual surrender to the episcopal position. The Anglicans seem surprised that their generous concession in admitting the de facto validity of non-episcopal orders during the preparatory period is not more generally appreciated. Some of the Congregationalists and Presbyterians reply that the Anglicans are conceding nothing that they do not expect to get back when the final settlement is made, for by that time all the ministers in the United church will be episcopally ordained and the practice of requiring such ordination for all new ministers will have a generation of precedent behind it. On that issue, the union negotiations are stalled for the present. And besides that, there is an evident feeling on the part of a considerable element of the native Christians that the whole project is something that has been concocted by foreigners and foisted by them upon the Indians.

Independent German Seminaries Closed by Nazi Police

THE armistice between the confessional Protestants of Germany and the nazi government gave some promise of making the church, legally and technically at least, "as free as a state church can be." That armistice lasted less than a week. It was broken when the police, reinforced by a detachment of Hitler guardsmen, ferreted out and closed two independent theological seminaries, one very recently established in Berlin, the other at Barmen in Westphalia. The Berlin seminary was in a house lately purchased by Bishop Marahrenshead of the confessional synod and president of the Lutheran world league. Apparently this closing of the seminaries was carried out, if not under the authority, at least with the approval of the minister of education, and it is believed that Herr Kerrl, minister of religion, was not involved in it. If this is true, then apparently the policy of the government, if it has a consistent policy, is to authorize one official to make peace with the church and at the same time to back another in making war on it. But is that a consistent policy? The minister of education, Herr Rust, is reported to insist that no form of higher education, theological or other, shall be conducted in any institution not directly controlled by his department and committed to the nazi theory of the state. Under this sort of arrangement, with the training of the ministry in the hands of a government official and the church forbidden to take any steps for the education of its own clergy, no legal provision for the administration of the church can produce more than the unsubstantial shadow of religious liberty. The obvious truth is that, whatever adjustments or compromises are made, the liberties of the church can never be safe under an autocratic government determined to use the church as an instrument of political policy.

Cincinnati's Election a Blow To Good Government

WHILE the rest of the press continues its pointless argument over the results of the 1935 elections, citizens honestly concerned for good government will view with misgiving the outcome in Cincinnati. Cincinnati has been held up before all the discouraged municipalities of the United States as "Exhibit A" in support of the argument that a city can not only be induced to clean house but to go on keeping it clean. Plenty of cities have had occasional reform uprisings. New York had one at its last election, but Tammany already considers itself as good as back in power. Cincinnati, with its proportional voting, its charter government, and its city manager, has been the one city which, having voted for reform and good government, has gone on voting for the same thing, election after election. It has been noticeable, however, that the good government vote in Cincinnati has been growing just a little smaller with each election. This year, for the first time in six successive city elections, the charter government organization finds itself left without a majority in the city council. To be sure, the good government forces are not utterly routed. The new council will be composed of four charterites, four republicans, and an independent. And the independent will be Dr. Herbert S. Bigelow, for years pastor of the People's church and never-failing champion of all causes in behalf of civic righteousness. It was Dr. Bigelow who had the distinction, during the war, of being taken out and beaten for opposing entrance by the United States. Moreover, the independence of the voters was shown by the fact that the largest number of republican "first choice" votes, and the largest number of "third choice" votes cast for any candidate, went to Dr. R. P. Mc-

Clain, a Negro. This, in a city on the Mason and Dixon line, only ten per cent of whose population is colored, is worth noting. Nevertheless, the election as a whole did indicate that Cincinnati's devotion to good government is on the wane.

The Legion Prepares for a Pension Drive

THE American Legion, assured that some sort of bonus will be voted when congress reassembles, is now clearing the decks for a campaign for pensions. To be sure, this will be denied, at least until after the bonus has actually been voted and received presidential approval. But there is no other interpretation to be placed on recent changes in legion personnel at Washington. On November 10 it was announced from the nation's capital that Edward McElhiney Lewis, for fourteen years legislative officer of the legion at Washington, had been "summarily dismissed." The new commander, J. Ray Murphy, was reported to have issued the order of dismissal, but the action was said to have come as a result of a difference in views between Mr. Lewis and John Thomas Taylor, the legion's lobbyist about whose powers in persuading reluctant legislators myths have already begun to gather. Mr. Lewis, so the press reports, opposed a bill which the legion will press as soon as the bonus is granted—a bill granting pensions for widows and orphans of world war veterans. Passage of such a bill, Mr. Lewis argued, would simply be preliminary to saddling the country with the fabulous costs of a general pension system. Since every grant made to former soldiers has been with the understanding that it was in lieu of a pension system, Mr. Lewis argued that honor and a sense of public duty made it incumbent on legionnaires to oppose the bill. As a result, Mr. Taylor asked for and received Mr. Lewis's head on a platter. A successor, William Barnes, has been sent from Indianapolis to Washington, and the press gravely says that "Messrs. Taylor and Barnes are expected to work in harmony to carry out pending legion policies and programs." Now is the time for ambitious legionnaires to climb into the front seats on the pension bandwagon. The grand street parade is about to start! But it won't be free!

The Lay Critic Looks at Current Art Shows

IN this week's issue of The Christian Century our Pittsburgh correspondent takes a fall out of the Carnegie institute's 1935 International exhibition of paintings. (See page 1496.) It will be understood that the editors do not necessarily underwrite the opinion expressed, but assume responsibility only for giving it publicity. In some such sense, doubtless, Mr. Homer Saint-Gaudens and his colleagues on the Carnegie jury express by their selection only the judgment that these pictures, taken as a combination, are better worth looking at than any other combination they could make out of the materials offered. Or, as Mr. Saint-Gaudens puts it, "the pictures were chosen because in the consensus of the best opinions obtainable they reflect the various aspects of art of their respective nations." On that ground it might be plausibly argued that if the art of any nation is predominantly bad it could be properly represented only by a bad picture—though we do not pretend to believe that that is what Mr. Saint-Gaudens actually meant. More to the point is his statement that the public, which was pleased with crossword puzzles and still likes mystery stories, derives more pleasure from a picture which "presents a visual problem" than from one whose meaning is instantly apparent. This editorial caveat upon our Pittsburgh correspondent's comment is, however, prompted not so much by a different judgment about art as by the feeling that, however bad the Carnegie show may be, the current Chicago show is so much worse that it is better deserving of whatever criticism in that vein the lay commentator may have to offer. It is not that these apparent crudities are as crude and unskilful as the lay critic may hastily suppose. Many of them are, indeed, quite amazing technical *tours de force*. Their most damning defect is that a whole gallery of them gives the effect lately ascribed to a certain anthology of poems reviewed in these pages—"Life is a glorious show, but trifling."

American Neutrality

NO action taken at the recent session of congress had more general approval than the adoption of the neutrality laws. Many Americans, knowing those laws to have been adopted and to be operating under presidential proclamation in the present Ethiopian crisis, have settled back in a belief that the United States has been completely protected against any danger of becoming involved in a foreign war. The truth is, however, that the neutrality actions of congress are today being assailed from all quarters. Business interests are bestirring themselves in opposition; the League of Nations is taking indirect but effective means of indicating its desire for other legislation; peace organizations are highly critical. So influential and peace-minded an organ as the Christian Science Monitor is convinced that the neutrality legislation requires such instant amendment as to justify calling a special session of congress, even though the regular session is only six weeks distant.

But no attack on America's present neutrality laws begins to equal in importance that delivered by Secretary of State Hull in his radio speech of November 6. For Mr. Hull's speech must be regarded as notice from the administration that, with the reassembling of congress, the full power of the President will be devoted not merely to amending the present legislation, but to abandoning the basic idea on which this legislation rests and substituting for it an entirely different *kind* of neutrality. And it can be taken for granted that, since the terms of the present legislation require the adoption of some sort of new congressional resolution before February 29, 1936, if neutrality laws are not to lapse al-

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together, Mr. Hull's speech is simply the opening gun in a barrage of administration propaganda in favor of this basic change in America's neutrality program.

Mr. Hull's neutrality address sought to emphasize two major points. In the first, he voiced his dissatisfaction with any peace policy for the United States which might be merely negative in character. "Our foreign policy would indeed be a weak one if it began or ended with the announcement of a neutral position on the outbreak of a foreign war. I conceive it to be our duty and in the interest of our country and of humanity, not only to remain aloof from disputes and conflicts with which we have no direct concern, but also to use our influence in any appropriate way to bring about the peaceful settlement of international differences." The people of the United States will applaud such a declaration of purpose.

But the other point underscored by Secretary Hull concerned the (to him) unsatisfactory nature of present neutrality legislation. "Every war presents different circumstances and conditions which might have to be dealt with differently both as to time and manner. For these reasons, difficulties inherent in any effort to lay down by legislative enactment inelastic rules or regulations to be applied to every situation that may arise will at once be apparent. The executive should not be unduly or unreasonably handicapped." Or in other words, the system of mandatory neutrality now in force should be abandoned in favor of a system which would leave it to the discretion of the President to decide when the United States should be neutral, and toward whom, and how much.

Any such fundamental alteration of the American policy of neutrality would, in our opinion, be calamitous. If the administration is going to seek such a change it is high time the American people were informed as to what is involved. With some sort of new action required from congress before the end of next February, it is already clear that the administration attack (which will not lack for support from certain self-seeking quarters) will largely employ three contentions:

1. It will be claimed that the present legislation is insufficient. An embargo against the export of arms and ammunition is by no means equivalent to an embargo against export of the means by which a nation continues a war. In the present instance, for example, the embargo against exporting munitions to Italy affects less than one per cent of American trade with that nation. The "war materials" which really count, so far as equipping Italy to defy the league and continue the Ethiopian war is concerned, are raw materials—oil, cotton, possibly coal, possibly grain. This charge is true. It indicates one point at which the present neutrality legislation needs clarification and strengthening when congress meets.

2. It will be claimed that the President has at present no power to interfere with shipments of such raw materials. This charge is debatable. The legal situation is clouded. The terms of the legislation at present in force make mandatory embargoes on "arms, ammunition and implements of war." What is meant by "implements of war"? The President has issued a list of articles which is strictly confined to instruments for dealing death. His administration contends that any other definition of the moot term was rendered impossible when, in the debate in the senate, the chairman of the foreign affairs committee, Senator Pittman, assured Senator Fletcher of Florida that the south's cotton would not be affected. However, it is also true that the law itself empowers the President "to define what are implements of war"—a provision which an executive of Mr. Roosevelt's temperament might be expected to interpret as conferring a maximum of presidential discretion and power. And the action of the allies, during the world war, in placing all such raw materials on the list of contraband subject to capture creates a precedent which a President really intent on stopping this trade might profitably employ.

3. It will be claimed that, in the present instance, ambiguity in the law has permitted such shipments to Italy, thereby encouraging that nation to defy the league and escape the force of its sanctions, and consequently helping Italy to despoil Ethiopia. Certain figures showing an increase in the export of war-useful materials to Italy are already being quoted in support of this contention, the most sensational being the publication by the New York Times—on the same day Mr. Hull made his neutrality speech—of an alleged increase of 600 per cent in oil exports from gulf ports to Italy during the months of August and September, when compared with the same months a year ago. However, the Christian Science Monitor, in an article published on November 7, admits that these figures probably give a false picture of the total situation. Oil exports to Italy for the nation as a whole are not seriously increasing; September was lower than August. Moreover, America's share of Italy's petroleum imports showed a drop in both kerosene and gasoline; the United States supplied only 10 per cent of the former and seven per cent of the latter during the first six months of 1935. And further, it is noticeable that the league itself is not applying sanctions to its members' exports of oil, coal, iron and steel to Italy!

Surely this is an unconvincing group of arguments to sustain Mr. Hull's contention that America's neutrality policy should be made advisory or permissive rather than mandatory! The logical deduction to be drawn from these facts is not that the *basis* of neutrality legislation should be altered but that its *detailed provisions* should be tightened. Every member of congress knows that President Roosevelt was himself more responsible than any other person or influence for most of the loopholes and weaknesses in the present law. If there was bungling in the framing of the legislation—and there was—it resulted largely from insistence on the part of the White House, exerted up to the moment the legislation passed, that it could not and should not pass in mandatory form. But the American public was persuaded last August that mandatory neutrality is the only neutrality which will protect this country against becoming involved in a major foreign war, and it has even more reason to believe so now.

Mr. Roosevelt, Mr. Hull and all advocates of per-

missive neutrality under presidential discretion must not forget that, in the diaries of Colonel House and the autobiography of Secretary Lansing, there is now available a complete demonstration that such a burden of moral, political and economic choice is too heavy for any President to bear and leads straight to war. The public demand for mandatory and impartial neutrality is not based on theory; it is based on the bitterest experience in this nation's history—an experience kept fresh in memory by more than seventy thousand graves, by the defaults of the debtor allies, by the economic prostration from which we are so slowly recovering.

Moreover, picayune as are our export interests in Italy and Ethiopia, there has already been sufficient anger displayed by business interests at the operations of the present mandatory legislation, and at the threat of its extension, to show that, should a major war find this country buttressed only with permissive neutrality, a profit-maddened commercial bloc would make the life of any administration intolerable until restrictions were lifted. On November 7 General Charles H. Sherrill—the gentleman who has just returned from Germany with so much admiration for the nazi regime—opened a campaign in the chamber of commerce of the state of New York to oppose any embargo on exports to belligerents other than munitions in the narrowest sense of that term. Other business groups along the Atlantic seaboard have taken similar action; Mr. Hull has verbally chastised some of them. But let a major war start, with orders in the hundred millions involved, and nothing less than mandatory legislation could restrain the rapaciousness of the interests for which General Sherrill now speaks.

Furthermore, it is dawning on the country that the whole justification for the frantic policy of naval building which the big navy propagandists are now demanding lies in the assertion that such a navy will be needed to defend American interests and trade, particularly trade with belligerents in time of war. It was highly significant that General Sherrill, in warning the President that the New York chamber of commerce is "thinking about the war of 1812" (that is, getting ready to demand action to uphold that "freedom of the seas" which is just another name for the right to trade with belligerents) was backed up by Admiral William H. Standley, chief of naval operations, with a speech declaring those who oppose naval expansion to be "subversive influences tending to destroy the national defense." Incidentally, the admiral named the World Peaceways radio program financed by the Squibb drug company as the latest example of such a "subversive influence." Mandatory neutrality removes this ground for demanding a huge navy, which is one reason why the gentlemen and interests who stand to profit from the building up of such armaments may be expected now to rally behind the campaign to make our national neutrality dependent on presidential discretion.

Americans with a realistic understanding of world conditions know that the neutrality policy being followed by the United States during the present war in Ethiopia is important mainly because of the precedents which will be set. Neither in present trade nor in the prospect of war orders is there much immediately involved; Ethiopia has not been and cannot be a customer, and the financier or trader who would give Italy credit would be a fit subject for a sanity examination. But it is America's peace two or five years hence that is at stake now. The real wars are coming—one in Europe when nazi Germany decides that *der Tag* has come, and one in the far east, as every dispatch from Japanese army headquarters in China reveals. The latter will furnish the supreme test for American neutrality. To insure that the bulwarks of neutrality will hold when these vital tests come, they must be made holeproof now and placed beyond the caprice of any man.

Dr. Fosdick Shifts the Emphasis

RETURNING to his pulpit after an illness which has silenced his voice for nine months, Dr. Harry Emerson Fosdick takes early occasion to declare that modernism is not enough. Under four headings, the pastor of Riverside church in New York gathers up the salient respects in which modernism, as he sees it, falls short of the requirements of the new age into which both science and religious aspiration are leading us. Peculiar significance attaches to this shift of emphasis on the part of Dr. Fosdick, for he has been the most important popular figure in the Protestant pulpit for two decades and combines in his person the rare art of the preacher with the spirit of the earnest student if not of the academic scholar. His career as preacher was made notable by heresy charges which cast him in the role of champion of modernism, a role which he willingly accepted. Not only has he been attacked by reactionary fundamentalism but he has been chosen as a shining target by those disenchanted liberals who, under either Marxian or Barthian influence, have been challenging the adequacy of modernist theology.

It should be said that Dr. Fosdick's modernism has never been of an extreme kind. He has fought valiantly for the right of science to explain the world in terms of evolutionary process, for the right of scholars to trace the origins of the books of the Bible to concrete situations in history, and for the validity of a faith which does not rest upon the miraculous element of the Christian tradition. But he has never for a moment been tempted by humanistic conceptions. His homiletic instinct would have saved him from that even if his understanding of the gospel had been less profound. Had not the heresy charges invested him with an exaggerated reputation for radical unorthodoxy Dr. Fosdick's preaching would have been generally acceptable in all evangelical circles, except those of the most extreme fundamentalists. He has stood within the evangelical tradition and preached the great doctrines of God and Christ and grace and regenera-

tion with a consistency and power which no conservative theologian could excel.

Yet Dr. Fosdick has called himself a modernist, and has been accepted as such by both conservatives and liberals. His analysis of the insufficiency of modernism will therefore repay careful attention. Modernism, he says, is insufficient because it is excessively preoccupied with the intellectual aspect of experience, whereas "spiritual life sweeps a far wider ambit than that." As he looks back over the liberal preaching of the past generation, Dr. Fosdick sees that it has been dominated by the concept of *adjustment:* the business of religion is to put one into an adjusted relation with one's environment. Dr. Fosdick now challenges this whole conception and declares that the business of religion is not to set up adjustments but to produce men and women who are "morally maladjusted to their environment, who stand out from it, and sit in ethical judgment upon it. Our modern culture needs no longer accommodators and harmonizers, but intellectual and moral challengers."

A second charge is that modernistic Christianity is afflicted with sentimentalism. Dr. Fosdick declares that in adapting itself to an intellectual culture which was obsessed with the idea of inevitable progress, it allowed the God of moral judgment to be forgotten, "as though this were a soft and lovely world, full of roseate elements only, with nothing at all to fear." The third aspect of modernism which betrayed its weakness as a religious faith was its man-centered interest which pushed God out to the periphery of the world and thus allowed the idea of God to become vague and unreal. These are days "when we need profoundly a philosophy about what is ultimately real in the universe."

Under his fourth heading Dr. Fosdick returns to the conception of adjustment which he rejected as an intellectual concept under his first heading. He restates the same thesis but this time in ethical terms and with concrete instances. Modernism has commonly lost its ethical standing ground, he says, and its power of moral attack because in adapting Christianity to contemporary culture it has compromised itself, "submerged and blended itself in undifferentiated identity with the world." He notes specifically the accommodations which Christianity has effected with "contemporary nationalism, contemporary imperialism, contemporary capitalism, contemporary racialism," thus "harmonizing itself with the social status quo and the prevailing moral judgments of its time."

Disregarding an exception which will be discussed further on, and considering the broad sweep of Dr. Fosdick's sermon, it must be judged as one of many signs that Protestantism is about to enter a new thought world, a world with which it is quite unfamiliar, though it is not so unfamiliar to historic Catholicism. Protestantism was born with the birth of modern culture. Capitalism, nationalism, and Protestantism are, historically, if the expression may be allowed, triplets. The memory of Protestantism does not go back into any period when these major aspects of modernity, to which might be added science itself, did not dominate the cultural scene. The idea of a Christianity which asserts its autonomy in the social order, which derives its ethos and its ethics not from its surrounding culture but from its own cultus, is a difficult idea for the Protestant mind to grasp.

Protestantism has not been accustomed to think of the Christian church as standing over against the state and the school and the market place, judging all of them in the light of the truth which it has received from God. On the contrary, it has made itself the willing servitor of state, of school, and of capitalistic economy. For four hundred years the dominant Christianity of the west has had (with the exception of the Puritan episode) no conscious sense of its high responsibility for the character of western civilization. At last we are being awakened to reality, and the position in which the Christian church finds itself will surely become increasingly intolerable.

Dr. Fosdick's shift of emphasis from modernism to something which he describes as "deeper and higher" is a token of this awakening. It is more important to recognize this gross fact and to reckon with it than to criticize his reasoning in connection with such a shift of emphasis. Yet his particular apologetic for the change may not be disregarded. In the interest of truth it is important that those who see this change coming, and welcome it, shall not paralyze their own hands and weaken the new cause by repudiating the very instrument which has opened their eyes. This is the glaring fault into which certain of the younger school of contemporary writers have fallen. They are particularly obsessed with the failure of "liberalism" to see what they now see, and they condemn liberalism as a false teacher and spurn her with heated words.

In the report of Dr. Fosdick's sermon from which the above quotations are made* the word "liberalism" is not once used. Without having seen the full text, perhaps we should not assume that the consistent use of "modernism" in the newspaper report indicates that he kept the distinction clear between modernism and liberalism. We believe it will be a great loss to the language of religious communication if the noble word "liberalism" is stigmatized as a temporary phase of theological thought, and withal a phase to be deprecated. For the fate of "modernism" one can have no such tender feeling. It has no permanent content; it suggests no persistent evaluation. It is a mere label stuck on any system or mode of thought that happens to be dominant at the moment the observer sees it. It happened to get stuck on the dominant mode of thinking characteristic of the opening third of the twentieth century. In using "modernism" to designate the mode of thinking which he wished to declare inadequate for the era we are now entering, Dr. Fosdick is thoroughly justified, and if he deliberately refrained from using "liberalism" as its equivalent, all who cherish clear thinking and resent the confusion of thought which is caused by wanton use of noble words owe him a double debt.

Having thus washed our hands of any concern for

*The New York Times of November 4. It is expected that the full text of Dr. Fosdick's sermon will appear in The Christian Century Pulpit for December.

the fate of the term "modernism," we may inquire whether, even so, Dr. Fosdick's charges against modernism are not overweighted. With respect to the first three of his points it is difficult to see how anyone can take exception. His words indicate original thought and genuine insight. But with respect to his fourth point, a vigorous demurrer should be entered. Here Dr. Fosdick does not think with his accustomed originality, but has followed too uncritically the unfortunate pattern in which this thesis has of late been presented. It is strange that the brilliant writers who have done so much to illuminate the fact of Christianity's servility to the major interests of our secular culture—nationalism, capitalism, imperialism, and racialism—should charge modernism with responsibility for it! A historical phenomenon extending four centuries back, coeval with Protestantism itself, is charged by these writers (whom Dr. Fosdick at this point apparently follows) with having been caused by modernism!

In reality, of course, it is modernism which has opened our eyes to the existence of this alliance of Christianity with the most unchristian elements of secular culture. Dr. Fosdick and all who share his view have come to their present position by way of modernism. No fundamentalists have joined their circle. If any conservatives have done so, it is because at heart they are not conservatives and the new insight opens a way of escape from an inner conflict. It is only in liberal circles that the Fosdick thesis number four is even comprehended! If anyone doubts this, let him go before the Presbyterian general assembly, the most intelligent conservative body in the American church, and present an interpretation of Protestant Christianity as the sanctifier of capitalism and nationalism. Of the thousand commissioners present he may, perchance, find twoscore who understand what he is talking about, but of these he will not find ten who sense the ethical implication of the facts thus brought to their attention.

Present the same facts to any gathering of liberals. They will respond with understanding, and their hearts will burn with a sense of the moral implications of the facts. It is liberalism which has opened our eyes to see the religious situation as it could never be seen by conservative eyes. Yes, if you will, it is modernism, a temporary phase of liberalism, which has done this. To spurn modernism and liberalism, as it is the fashion even in liberal circles now to do, is to kick the ladder by which one has climbed to his present outlook. Liberals may properly confess the *inadequacy* of modernism as Dr. Fosdick has done, but they bring confusion into our thought when they charge modernism with responsibility for causing a condition which has been integral to historical Protestantism from the beginning. In the new opposition which Dr. Fosdick sees between the forces of Christianity on one hand and the forces of capitalistic and nationalistic secularism on the other he will not find allies among conservatives, but among liberals.

It is important to keep the record straight. This new emphasis on the necessity of rescuing Protestant Christianity from the embrace of secularism is the direct development of the social gospel, and the social gospel is the flowering of liberalism. Certain writers who please to think of themselves as realists, and who set their "realism" over against both liberalism and the social gospel, have introduced confusion into Protestant thinking. This confusion has been worse confounded by their claim that they are moving to the right in theology while moving to the left in social theory. Thereby false hopes have been raised among conservatives who, without examining the content of the new "realism," naturally imagine that such talk spells the approaching doom of liberalism and the recrudescence of traditional conservatism. The new theological realism does not find its true affinities in conservatism, but in a liberalism which, whatever its weaknesses in the recent period may have been, was capable of giving birth to the social gospel. And it was in the pursuit of the idealism of the social gospel that the new realism emerged. The realism of which Dr. Fosdick's sermon is a masterly and illuminating expression could not have emerged save as a "deeper and higher" development of the social gospel which the realists affect to despise.

That the Christian church is entering a new era both in its thinking and in its organization, is, we believe, beyond question. It can be saved from much sterile controversy if its intellectual leaders, while frankly confessing the inadequacy of the modernism of yesterday, make it clear that the new insight does not mean the acceptance of something which liberalism once rejected, but the rejection of something which conservatism has taken into the bosom of Christianity and which it is the task of perennial liberalism to cast out.

Jesus of Nazareth

WOULD you see the marks of the Roman scourge,
And the pits where the nails were driven?
They are all hidden under fresh wounds.

Much more than forty lashes have I borne since Calvary;
Blows aimed at striking labor have bruised my body sore;
I've known the torture of my kinsmen by the gentile mob;
My back is raw from lashings by heroes, masked, at night.
Wherever man was beaten, I was whipped.

You see this scar?
'Twas a bayonet in Flanders.
You see this bruise?
A slave's chain pinched me there.
My shoulders stoop?
Under the heavy load of labor.

You would see the marks of the Roman scourge,
And the pits where the nails were driven?
They are all hidden under fresh wounds.

ERNEST CADMAN COLWELL.

I Don't Want to Christianize the World!

By Charles T. Holman

TO maintain the validity of the Christian missionary enterprise and yet to insist that Christian missions ought not to attempt or even desire to "Christianize" the world seems to most of my friends to be an utterly inconsistent position. But it does not seem so to me. I do *not* want to Christianize the world! But I do want Christian missions to continue and I expect to continue my own personal support of the enterprise.

I simply do not hold the view expressed by Dr. John R. Mott, in his "Decisive Hour of Christian Missions"—and still, I suppose, the view held by the great majority of sponsors of the missionary enterprise—that "Christianity . . . is the only religion for all mankind." I believe that there are other religions which will meet the needs of other men, just as there are other cultures and other forms of government than ours that will meet their needs. I have no more desire to "Christianize" the world than I have to "Americanize" it. Both seem to me to contain elements of imperialistic desire to dominate and egoistic desire to cast all lives into our mold which are contrary to the truly Christian spirit. The kind of missionary enterprise which I should like to see promoted is one which seeks the cooperation of all men of good will, regardless of religion, color or race, for the enrichment and liberation of human life and the building of a better world.

A Viewpoint That Has Changed

This is, indeed, a very different view from that which I once held. I have done my share of preaching that we must "go into all the world and make disciples, baptizing them." (And, since I am a Baptist, insisting also that the baptism be in proper form.) This, of course, on the basis of an alleged command of Jesus of very doubtful authenticity. It is interesting, to me at least, to inquire of my own soul what has caused this change of views.

A few years ago I was asked to serve on the board of enterprise which was to conduct a mission to the Jews, but declined. And I began to ask myself why I declined. The answer was not hard to find. I did not *want* to convert Jews. The most admirable Jews I knew were not converted Jews, or those who professed conversion; they were just ordinary honest-to-goodness Jews. When I sat down in conference with them I found that we were seeking the same ends and cherishing the same values. Coming to any problem with the background of their own religious tradition my Jewish friends were seeking the establishment of love and righteousness in individual lives and social relationships, even as were Christians. They did not need, I was convinced, to accept my theological formulations in order to be saved, and I could see no other reason why I should attempt to win them to the Christian faith.

But if not Jews, why then Buddhists, Hindus, Confucianists or Moslems? Well, they were a long way off, I did not know them as well, and I had heard horrible stories about their benighted condition. "Shall we whose souls are lighted with wisdom from on high, shall we to men benighted the lamp of life deny?" It was very flattering to my personal and cultural and religious ego, and, of course, I must try to win them to my religious faith. Then I heard such men as Natarajan of India, Hu Shih of China, and others, and I talked with men, particularly students, who professed other religious faiths, and began to feel about them precisely as I had felt about my Jewish friends. Further, I began to suspect that those who painted the black pictures of "heathen" lands were only revealing the "Tobacco Roads" of other cultures, and that there might be other compensating things to be said. After all, I have read some rather severe indictments of our own "Christian" civilization as it actually works out in practice.

The Point of Confusion

But, my friends sometimes say, "You don't really mean that you don't *want* to Christianize the world; you want Christian attitudes to prevail, don't you? You want love to rule human relations, you want righteousness and justice to govern human conduct, you want respect for personality to characterize the behavior of all peoples, do you not?" But there is precisely the point of confusion. It is very flattering to ourselves to take it for granted that these virtues are the exclusive property of Christianity. Most people utterly fail to see the spiritual arrogance involved in making such a claim. Something less than Christian humility is involved in identifying "Christianity" with all the noble virtues and robbing all other expressions of human aspiration after God of these attributes.

Of course, it is all done innocently, but it is very naive. A few years ago at one of our state universities a popular vote was taken to select the most "Christian" student on the campus and a young Jewish student was chosen for that shining honor. But, whatever his virtues, he wasn't a Christian at all. Christianity is an historical religion and this young man professed quite another faith. I cannot imagine that Jews were greatly flattered by the choice. Why not credit whatever idealism, integrity, unselfishness and good will characterized this young man to his own culture and to his own religious heritage and training?

This confusion of thinking has expressed itself in many ways. A few years ago we heard a lot about "the Jesus way of life," and of all horrible uses of the name Jesus that was about the worst. So far as Jesus' attitudes provide a pattern for human behavior a person of any religious faith may follow that pattern; but that does not constitute him a Christian. Gandhi is a star-

tling example of one who has been profoundly influenced by the teaching and example of Jesus, but he energetically repudiates the name "Christian." He simply is not a Christian. He is, as he claims to be, a Hindu.

So, my reply to questions of the sort indicated above is that of course I want to see those virtues prevail throughout the world, but that we Christians have no exclusive monopoly of them, and that it is very unjust and unfair to assume that we have.

Both Sides of the Story

What we need to get clearly into our heads is that historical Christianity is a phase of western culture, and that it has many un-ideal as well as many ideal aspects. Not only has it sent out into the world multitudes of men and women to lay down their lives in utter unselfishness and sacrificial devotion to serve the needs of mankind, but it has also organized pogroms, conducted inquisitions, championed human slavery, and sanctified the bloodiest wars in history. It is the fashion to pick out the ideal and admirable elements of this complex and call them "Christian," and to designate the rest as "unchristian." That is all right provided one recognizes what one is doing and is as generous in the treatment accorded other religious faiths. But that is precisely what is not ordinarily done. We judge our religion by its noblest expressions; we judge the religion of others by the total culture of which it is but one aspect.

So, I do not want to "Christianize" the world. I am too well aware that other religions have produced nobility of character, unselfishness, devotion, love, integrity, yearning after God and authentic fellowship with him. Other religions besides our own have inspired their believers to spend themselves in the service of their fellows. And consequently, I should seek means of cooperating with them in the quest for and sharing of the goods of life. No doubt we have much to contribute, but also we have much to learn. And we shall contribute most if, in sincere humility, we seek to cooperate with other children of God in seeking and sharing the ultimate and abiding spiritual values of life.

A Different Kind of Missions

That a missionary enterprise conducted on such terms is entirely feasible is demonstrated by the fact that it is being done. Clifford Manshardt, who raised the issue sharply in his article, "Converts of Cooperation: A Study in Foreign Missions," published in the Journal of Religion, April 1928, is conducting a significant experiment in cooperation through the Nagpada neighborhood house, in Bombay, India, in which representatives of various religious faiths join their efforts to promote the good life in that community. One has only to read the list of recommended projects in the two bulletins published by the Modern Missions movement to realize that there are many such projects afoot around the world. And why not? As Mr. Manshardt asks in another article in the Journal of Religion ("Some Observations on Mission Policies in India," April 1929): "Why . . . must the Christian missionary regard himself as a proselytizer? Why should he not be a builder, strengthening the weak places of society and making the strong places stronger? Why should he not be a cooperator, having no axe of his own to grind, but enlisting in such indigenous movements as have for their aim the spread of the spirit of friendliness, of joy and good will, and the promotion of public welfare?"

That the missionary movement should be continued seems to me to be essential. Our culture is interpenetrating that of the whole world—our literature, art, science, business, indeed every aspect of it—and we dare not omit that supreme expression of our idealism and good will which is embodied in our religion. But it ought to be on terms of cooperation rather than conquest.

Converts?

But what if converts come? They will, of course, and we should welcome them. There is no reason to be exclusive. If some men and women come to believe that our Christian interpretation of religious experience is more adequate than that in which they have been reared, well and good. We should share completely. But there is a vast difference between welcoming converts on such terms and making proselytizing our chief task. And we should not be too greatly surprised if some Christians come to see other religious interpretations of experience as more satisfying than that to which they have been accustomed. That has happened too, and will happen again. But if we really believe in our religion we should not fear to join with the representatives of other faiths in a cooperative quest for truth and in cooperative service of human need. The truth, when found, may not turn out to be exactly the truth that we have told other people they must "accept," but it will be the life-giving truth that makes men free.

Mutable Things

MUTABLE things are steadfast:
More than a wing
Sustains the heavenward lark
Soaring to sing.

The brief petals of the rose fall
In a garden close,
But leave at the heart forever
A perfect rose.

A song from forgotten lips
Is a radiant birth
Of an adoration leaping
The dark-bound earth.

Hark, through the stammering speech
Of the frustrate lowly,
Move inscrutable rhythms,
Unplumbed and holy.

CARL EDWIN BURKLUND.

Negroes and the Ethiopian Crisis

By George Edmund Haynes

IF the League of Nations succeeds in preventing Italy from conquering Ethiopia it will ease the hostile feeling of the black world. If the league fails to stop Italy, the rising tide of color hostility will roll higher. Two states of mind have been struggling for expression in the contact of the black world with the white world. One view is that fair and satisfactory adjustment to the hostile pressure of whites will be attained by patient good will operating through the procedure of interracial conciliation and cooperation. The other view holds that the exploitation and domination of the white world can be successfully met only by forcible resistance. Each point of view has had a large following among the masses of Negro peoples, both in America and across the seas.

Into this seething Negro world the Ethiopian issue has now been thrust. Ethiopia, "proud and free," has become to thinking Negroes of African descent the symbol of the aspirations of black people for independence, for self-determination and the assimilation of all that is best in modern civilization. From time to time, since the early days of Menelik II, who reigned in Ethiopia from 1889 to 1913, American Negroes have discussed this ancient country. Through correspondence and occasional visitors they have made contact with leaders of that nation.

Differing Interpretations

Negro reaction to the present situation has been of two types. The first is illustrated by a statement of Dr. Reuben S. Young, an outstanding Negro physician of New York, who spent a year in Ethiopia. In a recent magazine article, after describing the historical developments and natural resources of the country, he said: "Afro-Americans can help by bringing concerted pressure on our government to use every effort to prevent an attack by Italy. At the same time, we should be prepared to help in the reconstruction of the country; first, by sending competent economists, engineers, educators to consult with the emperor and to get first-hand knowledge of the situation with which he is faced. ... Having appraised the situation, understood the difficulties to be faced, made a study of the cost in money and machinery and technical help, we can then set out to translate this knowledge into action."

Examples of the other reaction are many. For instance, an editorial in the Crisis, leading Negro magazine, says: "There is a remote possibility that the wild fighting men of the Lion of Judah may, with the aid of their jungles, choke off the invaders. Altogether the situation presents a sad spectacle of 'white' civilization. One madman shouting of destiny and duty may be the bomb blowing it to hell." Opportunity, another leading Negro magazine, states: "It is not beyond the realm of possibility that the invasion of Ethiopia might become the force that will create that unity of colored races which the prophets of Nordic supremacy have so long feared. The press of Japan is full of sympathetic references to the plight of colored peoples under white domination. . . ."

Rousing the Sleeping Lion

The Kansas City Call, another outstanding Negro weekly, says: "They say coming events cast their shadows before. A war of races has long been predicted as the ultimate cataclysm which will send the present civilization crashing. . . . The Senegalese, who died by the thousands under the banner of France on the western front during the world war, summed up the situation when they said, 'We have learned to shoot'." George Schuyler, columnist for several Negro newspapers, wrote: "Another great war is inevitable, and it is likely to be the last big one for a long time. It will be the signal for the fretful millions of Africa to arise and massacre the handful of whites left there, once it is definitely known that the powers are occupied butchering each other at home."

To support such words with action a movement was started in several cities as the war neared to enlist American Negroes for Ethiopian service, but this was discouraged by the consul general of Ethiopia in this country. Enthusiastic plans to give funds for medical aid have been persistently proposed.

The Negro church leadership in America, while stressing the note of good will and cooperation, still warns against rising tides of hostility among colored peoples. Bishop J. A. Bray, of the Colored Methodist church, in a sermon delivered before the Fraternal Council of Negro Churches at its meeting in Cleveland last August, said: "Mussolini is persistent in prodding the sleeping lion of potential unified consciousness of related groups, representing more than one billion five hundred million colored people as against five hundred millions of Nordic and Aryan stock. This lion with his potential strength and destructive power has been dozing for centuries. . . . This sleeping lion with growing cubs in India, in Turkey, Arabia, and the islands of the sea, with maturing offspring in South America, Hawaii and the Philippines, with listening ears among thirteen or more millions in America, with claws in Egypt and China, with cubs all over Africa, with older lion parents in Ethiopia and Japan, when aroused from her sleep . . . awful will be the consequence to the short-sighted idiots who insist upon this lion's tasting blood."

Negro Baptists Resolve

The National Baptist Convention, U.S.A., embracing a membership of over three million adults in the United States, which touches West Africa through its missionaries, from its New York meeting during the first week of September sent the following telegram to the secretary of state: "The National Baptist Con-

vention, U.S.A., is greatly disturbed over the dispute between Italy and Ethiopia and the war that seems imminent. We deplore Italy's action and believe she has no right to attempt to subjugate a weaker nation and seize its possessions by cruel war. We believe Italy is pursuing an unjustifiable course. Disputes between nations should not be settled by war but through peaceful non-violent methods. A war between these nations would menace the world's peace and produce the greatest waste and unrest. It would increase misunderstanding and tension between the white and colored races of the world and probably lead to world-wide conflict. . . . We urge that you insist on the rights of all nations for self-determination and self-development without warlike aggression from other nations."

A similar telegram was sent by the women's auxiliary of the same convention.

World-Wide Agitation Among Negroes

The Fraternal Council of Negro Churches with leaders from the nine principal Negro church groups, including Negroes in denominations of both white and colored membership, passed the following resolution: "Americans of African descent are deeply stirred in their attitude and sympathies for Ethiopia, a Negroid people, who represent almost the only remaining example of independent government by the black race on the continent of Africa. While by sympathy, principle and ideals we are Americans to the core we cannot be deaf to the cry that comes from a menaced nation in the land of our fathers' fathers!"

The reactions of natives of various regions in Africa, particularly Egypt, the Sudan, the Gold Coast, Nigeria and South Africa, are reported not unlike those of American Negroes. The warning of General Smuts of South Africa that the attack of Italy upon Ethiopia means the undoing of years of effort for interracial understanding and cooperative action between whites and blacks on the African continent shows the nature of the interracial crisis. There is a common saying among natives in South Africa that when the white man came he had the Bible and the natives had the land; that now the natives have the Bible and the white man has the land. The feeling behind this may be surmised when one finds that over 85 per cent of the land is now in the hands of whites, and that although natives outnumber whites four to one they are crowded on less than fifteen per cent of the territory over which they formerly held full sway.

The Bantu World, leading native weekly, published in Johannesburg in six languages (five of them native) and read by natives in many parts of south, east and west Africa, says: "The African world has been stirred and its sympathies are with Abyssinia." A Zulu chief in South Africa is reported to have offered to raise a division of Zulu warriors for Ethiopia. A committee of Africans in Johannesburg is said to have applied to the minister of native affairs for permission for 6,000 Africans to enlist in the Ethiopian army.

An International Council of African Friends of Abyssinia was formed in London. At a meeting of this body a young West Indian Negro is reported to have made an impassioned appeal to Africans all over the world to unite in support of Ethiopia on the ground that this cause was "that of every man and woman of African descent." In Harlem last August a hastily formed International Council of Friends of Ethiopia sent a messenger with a petition to the League of Nations declaring that the question is one of sacred honor and human duty, and that if Christian nations stand by and see Ethiopia attacked by Italy it will be a "hollow mockery of their professions." Clashes have occurred or been threatened between Negroes and Italians in Chicago, Newark, Brooklyn, Harlem, and other cities. Ethiopia and its plight is the topic of conversation among Negroes of all grades of intelligence wherever they meet.

These trends in the thinking and feeling of Negroes show that besides the issue of negotiation instead of war as a means of settling disputes between nations, perhaps at no other time in history has the question of the relation of whites and blacks moved with such rapidity toward a crisis. Will force and rapine, as in the past, be the final arbiter of the issues, or will reason and conciliation win the day? The answer to this question will in all probability tip the scales toward cooperation or conflict in future relations between the white and darker races in America, Africa and Asia.

VERSE

Ethiopian Battleground

VULTURES weaving round and round
Over dark and hilly ground;
Soaring, sinking, never still,
Watching with relentless will
For each warrior's glazing eyes,
Under brilliant tropic skies.

Dark pursuer, flying far,
Swift as crooked scimitar,
Striking deep with cruel blow;
Swaying, swooping, swinging low,
Wielding fate's last bitter lance
With a victor's arrogance.

EDITH LOMBARD SQUIRES.

Secure

BEGGAR of life in all but this—
I never am oppressed for rent.
Scornful and sure, I occupy
The mind's exclusive tenement.

Pity is wasted; hold the word
That pleads the doubtful gift of speech.
Fortress and wide estate are mine,
Protected past the moment's reach.

Here in the stronghold of my thought
I keep swift circumstance in fee,
Making from laws which do not bind
Invincible, glad liberty.

ELINOR LENNEN.

XUM

Seven Thousand Troubled Islands

By Lawrence Martin

NOVEMBER 15 saw the Philippines launched upon the world as a quasi-sovereign commonwealth—seven thousand islands racked by seven thousand problems. The great day was celebrated with songs, cheers, bunting, bands and parades. Orations were delivered by hosts of *politicos* from village *caciques* to the president. On the sidelines in Manila sat beaming the number two *politico* of the nation whose grand gesture had set off the fireworks—Vice-President Garner, plus a retinue of congressmen and journalists and their wives, whose expenses had been lavishly underwritten by the new government.

The start is not auspicious. The most obvious fact is that the new government belongs to a Filipino Tammany coalition, of which the bosses are the Señors Quezon and Osmena. These gentlemen, knowing their bread to be buttered on the American side, shape their policy accordingly. American advisers and bureaucratic machinery will be retained.

What is the situation? The Filipinos, first under a Spanish yoke and then under an American one, have agitated for independence for decades. They even succeeded briefly in founding a republic which the United States, having other plans, wrecked. During the last three decades of this aspiration toward political liberty, the United States has been profitably engaged in warping the whole fabric of Filipino life from its true domestic plane. A time arrives—1934—when the drive for independence coincides with the interests of a powerful American economic group panic-stricken by the depression, and also with the advent of a new boss in the Pacific—Japan—whose closing of the open door makes it useless for the United States to maintain its stepping stone to Asia. The resulting political and economic compromise is the commonwealth, a ten-year probationary apprenticeship to the Philippine republic.

This situation is complicated by grave problems. They consist of the economic confusion in which the Philippines find themselves; the political instruments which have been devised by and for them; racial, religious and class disunity; the prospects for revolt and disintegration, and the "menace" of Japan.

I.

The basic malady is economic. A country whose industrial and agricultural production has for thirty years been shaped toward profitable export, is now denied its outlet. Aside from rice, which is domestically consumed, the chief products are sugar and coconut oil. Eighty-seven per cent of the islands' production is exported to the United States. Industry is largely dependent upon American free trade. If its privileged position is destroyed, industry will be destroyed. "The costs of production and the living standards of the whole population having become adjusted to the advantages arising out of free trade with the United States, it will be extremely difficult if not impossible to find a profitable market for these high cost products elsewhere."

Current American comment finds amusing the attitude of Filipino politicians and people who shouted so loud and long for independence and who, now that it is in their grasp, are sobered. This attitude is smug and ungenerous. It would be nearer the truth to say that now with independence imminent it becomes clear that American management in the interests not of the Philippines but of America has destroyed the bases of Philippine independence; that largely through the fault of their American tutors, guardians and jailers, the Filipinos are in an economic muddle; and that their former relative economic self-sufficiency (the basis of any real political self-determination) is gone. In its place is dependence upon the world market, a dependence complicated by withdrawal of free trade with the chief market and by the stern reality of a world in crisis. A comparable dilemma in the United States would sober even American politicians and editorial writers.

II.

Filipino statesmen have not been trained to meet such problems. True, President Quezon's announced policy is to develop domestic resources and rearrange the economic structure, to foster new industries based on the home market, to diversify production, and to insure the peasant in his ownership of the land. But for these tasks Filipinos require time, capital, statesmanship, political unity and a national plan adjusted to the tempo of American withdrawal with its attendant penalties of tariffs, export quotas and taxes. None of these essentials exists.

One economic authority prophesies that the crash will come about the seventh year of the commonwealth —1942. By that time the American export restrictions, which begin in the fifth year, will have had their effects. The sugar and coconut industries will be disorganized. Cigar-workers will lose their jobs. Agricultural unemployment, which is so great already that in Negros and other provinces the unemployed have been called a "menace to the public order," will become more widespread. The masses, deceived by their own leaders into believing that political independence means the millennium, will find the tax-gatherers not only not abolished but more rapacious than ever, the hated constabulary not only not disbanded but doubled or trebled, and a bureaucracy saddled more heavily on the backs of the poor.

Faced by such a prospect one agrees with Kagawa, the Japanese Christian leader, that the land will breed more revolts like the bloody Sakdal rising of May. As a Chinese magazine points out: "Although the Sakdal revolt has been quelled, for some time at least, the root cause of the trouble still exists, and minor sporadic outbursts are reported daily." On the rice,

sugar and coconut plantations, according to Kagawa, an "iniquitous loan system and entangled titles" are being used by landlord-usurers to keep tenants in virtual serfdom. The farmers, at the mercy of village *caciques* who act as bankers, landlords and middlemen, are being evicted and expropriated. The future will see more rather than less of this.

An "economic readjustment" is always at the expense of the bottom dog. When an economist writes that "the situation requires every facility for securing efficiency and low cost in production" one may safely translate him to mean, in humanitarian terms, "Hell is coming for those who work for a living."

III.

Steps, however, have been taken toward the preservation of law and order should malcontents get out of hand. The law provides for American intervention to preserve the status quo. The new constitution invests the president with almost dictatorial powers. He virtually controls budgets, appropriations, tax measures and tariffs—powers which usually reside in legislative bodies. Most ominous of all, the national assembly may delegate its legislative powers to the president in time of "national emergency" as well as in war. The constitution, says Salvador Araneta, delegate to the convention, "is a piece of work hatched by Malayan minds . . . blending in one document the philosophy of economic liberalism and political democracy of the pre-Roosevelt-the-Second period with the authoritarian state of the post-war period."

The constitution faces two ways; where will it go? Prophecy may leave Jeremiah out on a limb, but the harsh facts point one way—toward dictatorship. These facts are:

1. A lusty and growing minority sentiment in favor of a strong executive. In the view of this minority, the Filipino temperament is not hospitable to democracy. Certainly, the Filipinos have in the past tended to a strong and powerful majority party with a weak opposition. The present coalition, according to a *politico* who favors it, is leading "to a dictatorial formula of government under an atmosphere of democracy." The Quezon administration gives every promise of developing almost immediately into such a dictatorship.

2. The explosive possibility in the disunity of the fourteen million Filipinos comprising every level of civilization from savagery to cosmopolitanism. There are Christians, Mohammedans, pagans. The three million Luzon Tagalogs, from whom come the ruling cliques, are heartily disliked; the million Mohammedan Moros of Mindanao and Sulu are particularly hostile. There are hundreds of thousands of pigmies, Negritos, and miscellaneous peoples. Nine major languages are spoken, and more than eighty dialects. The constitutional convention failed to decide on an official language. Tagalog was proposed and defeated after bitter debate.

3. Lack of responsible and organized public opinion capable of supporting a liberal-democratic regime. Communication is difficult on account of language and topographical barriers. Less than one-fifteenth of the population voted in the plebiscite. The total circulation of all periodicals is about 350,000.

4. The influence of a strong Catholic church. Together with other reactionary groups the church will fight on the side of authoritarianism. It succeeded in keeping a woman's suffrage provision out of the constitution.

5. The economic debacle in prospect, requiring a strong hand. This will undoubtedly take the form of suppressing the hundreds of thousands of the desperate poor. Quezon's first move, made months ago, was to arrange with the federal government for the services of General MacArthur to organize the armed forces. For defense against external enemies? No. General MacArthur, hero of the bonus army rout, will build up a "greater constabulary" to guarantee that "domestic tranquillity" which politicians who represent only one class in the community can achieve in no other way.

IV.

The drive toward dictatorship may be abetted by still another influence, that of Japan. Nothing short of a home-grown revolution or a disastrous war can keep Japan from adding the Philippines to her empire. The islands are in her orbit. Manila, seven thousand miles from San Francisco, is fifteen hundred miles from Nagasaki. The islands contain what Nippon wants: raw materials such as iron, gold, chrome (essential to munitions), manganese, probably oil. Whereas the population of the Philippines is ten to the square mile, that of Japan is 376. They can support eight or nine times their present population. Twenty million acres of new land are available for cultivation. Here is an outlet for surplus population, for capital to exploit natural resources, and for cheap Japanese goods.

This does not mean that Japan will immediately or even in ten years, when the republic is born out of the commonwealth, take physical possession. Such crude methods will be unnecessary, for within ten years the islands ought to be Japanese in everything but political fact. Japan need only follow normal lines of trade, capital export, and cultural infiltration to find, at some happy cherry blossom time, that the Philippines have dropped into her lap. Japanese commerce has been expanding in spite of American free trade; when American tariffs come into action in the second half of the commonwealth period the yen will probably replace the dollar in Filipino life.

At present Filipinos regard Japan as the chief menace to independence. Ex-ambassador Debuchi's good will tour of the islands in August aroused skeptical and sarcastic comment which made much of the Philippines' 3 to 1 unfavorable trade balance with the empire. Lately, too, friction has arisen over the arrogance of the Japanese consul-general, fishing boat incidents, and violation of the public land laws by thousands of Japanese farmers on Davao. On this island live 13,000 of the 20,000 Japanese resident in the Philippines, producing the bulk of the hemp that goes to Japan, controlling half the province's cultivated area, and main-

taining regular freight and passenger service with the homeland by Japanese ships. Jokes current among the Filipinos refer to the province as "Javao" and as "Davaokuo."

The Japanese, however, have overcome greater obstacles, and the future fights on their side. Already a small but vocal, highly placed, and well financed Japanophile movement is at work, its leader Professor Duran of the University of the Philippines, bitter critic of Quezon's Americanism. Dr. Kalaw, editor of the Philippine Social Science Review, and other intellectuals, incline to this Pan-Asiatic party. Lately the study of Japanese is reported to have grown among the professional classes and the constabulary. Meantime the Japanese are helping the movement in quiet, unobtrusive ways. Good will tours on attractive terms are arranged for parties of students and educators, and congresses of landlords and merchants. Public receptions given these tourists by the Japanese government and the large newspapers are featured by mutual exchanges of eloquence and of native songs and dances.

The disillusionment of the Filipino population with the results of independence ought to arouse anti-American sentiment, for it will be easy and not altogether wrong to blame the United States for the muddle in which the islands will find themselves. Then such ear-to-the-grounders and time-servers as Quezon, Osmena and Roxas will get out from under, and the politicians will echo the social philosophers: "We are suffering from the handicap that although an oriental nation we have been a part intellectually and politically of the west." "Internationally, one of the greatest difficulties we will find is the fact that we would be a perfect stranger among our own kith and kin, our Asiatic brothers." "With our occidental background and culture, we are ignorant of the actualities of international life in the far east."

Already the young intellectuals admire the spirit and success of Japan, and when the Filipinos face their probable inability to maintain sovereignty in the lawless world of nations, they will find philosophical reasons for aligning themselves as little brothers to that nation of their own race which with speed and precision is building up a Monroe doctrine for the Pacific and achieving a manifest destiny for the yellow peoples.

V.

No hopeful case is made here for the triumph of freedom and self-rule either in the new commonwealth or in the future republic. Unshakable realities bar the achievement of such a way of life as, for example, the patriots of the Katipunan dreamed of before American imperialism taught them new lessons.

The American contribution is a mixed one. Incontestably our yoke has been light; as exploiters we have been fairly decent, by the standards. Grafting though we went, we did leave something solid behind: roads, hospitals, schools, sanitation. We left also something of more doubtful benefit—Americanism, a complex system of values, the strange occidental *weltanschauung* of New York, Washington and Los Angeles, which we have transplanted upon the Filipino character with results more fearsome than admirable. The constitution which the United States prescribed and which obediently the Filipinos created, is a crazy-quilt inferior as a political instrument to the homespun charter of the short-lived republic of 1899.

This Americanism is a legacy we leave behind us to plague the Filipinos in their attempts at adjustment to nationhood. It consists of such ideals as self-help, personal ambition and getting on in the world at whatever cost—rugged individualism; and faith that the accompanying wreckage can be cleared away by roads, hospitals, schools and sanitation. It has created a middle class devoted to paper-work: lawyers, professors, brokers, orators, journalists, politicians, whose separation from the common people is complete, and who in the main ride on the backs of these masses. The masses have come to hate this Tagalog-Manila, two-pants-suit politico-intellectual, and where their miseries have made them vocal, have expressed the desire to clear the land of him and of the landowner-usurer-cacique class he represents.

VI.

What will be the future of these islands troubled by disunity of race, language, religion and class; by economic dislocation; by imperialisms American and Japanese?

For the great bulk of the Filipino people the future will be much like the past, only worse. It will be the future of the bureaucrat, the tax-gatherer, the trimly uniformed constabulary, the future of hopeless and mounting debt, eviction and loss of land, of protests and strikes ruthlessly put down. For these folk it will make little difference whether Japan or the United States is godfather to the Filipino intelligentsia, for under Pan-Asianism as under Americanism there will always be for them too much work and care and subjection, too little rice and dignity and freedom.

What if the Quezons, learning in the school of experience, eventually carry out a policy of reconstructing the island economics? Or if Japan, or Filipinos following Japanese counsel, succeed in making two bowls of rice grow where one grew before? Then, say in 1960, the Philippines will merely have reached the place where, according to an article by C. Martin Wilbur in the July issue of Asia, Korea is today:

> The record of Japan's 25 years of political control in Korea shows this arresting paradox: Korean agriculture has been greatly improved in efficiency and in quality of output, yet the farmers, who make up 74 per cent of the population, are definitely on an economic decline. The production of Korean rice has been raised from 51,000,000 to 90,000,000 bushels a year. Through great reclamation works 800,000 acres of waste land have been wrested from hillsides and put under cultivation. Yet the farmers are exploited, strangled with debt and steadily losing their fields to city landlords, Korean and Japanese.

The Korean experience, which lacks only details and local color to reveal its tragedy in full, is a case history typical of agrarian communities the world over. Its lesson appears to be that for the problems presented by the Philippines, industrial enterprise combined with landlordism, whether Japanese, American or native, no matter how efficient, offers no solution.

BOOKS

A Golden Age of Science

THINGS TO COME. *By H. G. Wells. The Macmillan Company, $1.00.*

THE JACKET announces that this is "neither novel nor play, nor is it a scenario." On the title page the author calls it "a film" and "a new story based on the material contained in his book 'The Shape of Things to Come.'" For practical purposes it is a talkie scenario. It has, in fact, been filmed in England.

If it were arranged in five acts (as it is not), they would be: the second world war, beginning in 1940 and dragging on for twenty-five years; the "wandering sickness," a pestilence that decimates the population of the world and completes the destruction of civilization; a generation of petty local despotisms, still senselessly at war with each other, too feeble to conquer, too stupid to stop; the rise of a new world-order which, under the direction of the few technicians who have survived war and pestilence, builds a terrestrial paradise (with religion apparently excluded) in which peace, prosperity and progress lift humanity to unprecedented heights; and the unsuccessful revolt of well meaning reactionaries who are alarmed at the tempo of social change and the adventurous spirit of the rising generation.

Wells' picture of a golden age raises fundamental questions. Especially this: In an age of triumphant science, just what is to be the purpose and motive of human life? Is accelerating progress for progress' sake an adequate objective? Will life be finer and sweeter when men have been shot around the moon by the "space-gun" and landed back in the Pacific ocean, or even when they have safely landed on the moon and subdued that austere satellite? I have an uneasy feeling that the reactionaries who were not entirely happy in a world without love or poetry or romance or God, and who did not feel that the "boon of endless quest" (as Moody called it) made quite unnecessary an occasional moment of quiet contentment, were not altogether reactionary. Perhaps they are not quite adequately described by saying that they wanted to go back to germs, cancer and machine guns. Maybe they had the germ of a real idea in their heads and a real hunger in their hearts.

W. E. GARRISON.

Books in Brief

THE TWENTIES: VOLUME VI OF OUR TIMES. *By Mark Sullivan. Charles Scribner's Sons, $3.75.*

With this volume Mr. Sullivan brings to a conclusion the world's most ambitious, and most successful, adventure in the writing of contemporary history. The total field of "Our Times" is the first quarter of the twentieth century, but the first volume reached back a considerable distance into the nineteenth to make the beginnings of the twentieth intelligible, and the last does not cut off the threads sharply at 1925. A larger proportion of this volume than of those preceding is devoted to politics. Most notable is the account of the nomination of Harding. It may be said that no other presidential nomination has been made the subject of an equally exhaustive study, checked from so many angles. Mr. Sullivan was on the spot and close to the inner circle. Reminiscence plays a part in his narrative: "I was on the platform . . . I rode down town with Senator Smoot . . . Mr. Harvey said to me. . . ." But considering the extent of his first-hand observation and information, it is surprising that the author escapes so completely from the limitations of a single point of view. He writes not memoirs but history. The Teapot Dome affair is also treated very fully. There is no backing away from even such unsavory matters as the personal scandals touching Harding, but the judgment is that there was little in them. Outside of politics, the inclusion of such figures as Mencken, Rudy Vallee, "Johnny and Frankie," Barney Google, John Burroughs and Cardinal Gibbons may suggest the variety of materials assembled in presenting the lineaments of our generation.

ITALIAN SCULPTURE OF THE RENAISSANCE. *By Eric Maclagan. Harvard University Press, $5.00.*

In a field having so rich a literature one should be cautious about applying superlatives to any book. Yet the least one can say is that, for present day students of renaissance sculpture, there is probably no more satisfactory single volume than this which includes the Charles Eliot Norton lectures at Harvard for the years 1927-1928. Dr. Maclagan is director of the great Victoria and Albert museum at South Kensington, London. Equipped with such an encyclopedic knowledge of the materials as only a scholarly museum director is likely to have, he yet does not permit himself to be swamped by the superabundance of the data at his command, nor does he permit it to bewilder or confuse his readers. He presents the record of renaissance art, and (more briefly) of Christian art for some centuries before the renaissance, with a fulness of detail that omits no significant figure and also with a clarity of arrangement and a sanity of interpretation that binds all together into an intelligible whole. The sculpture of the renaissance must, of course, be viewed always in relation to the many-sided cultural movement of which it was only one manifestation. Without diverging far from the main path defined by his theme, the author indicates his awareness of these wider relations and conveys to his readers a feeling of that awakening of the human spirit which found expression at once in literature, scholarship, philosophy, architecture, painting and sculpture. One hundred and forty illustrations make the volume a picture gallery as well as a history of the sculpture of the renaissance.

SEVEN LEAGUE BOOTS. *By Richard Halliburton. Bobbs-Merrill Company, $3.50.*

No longer the irresponsible adolescent that he was when his "Royal Road to Romance" first caught the fancy of a public weary of its own solemnity and sophistication, Halliburton (now thirty-five) is still capable of such a fantastic exploit as riding a circus elephant over the Alps, in imitation of Hannibal, and capable also of telling about it with boyish delight. But that frolic was only one small item in the program of the year's wandering here recorded. The high spots were an interview with Ibn Saud, king of Arabia, who came out from Mecca to meet him after he had unsuccessfully attempted to smuggle himself into Mecca; dinner with Emperor Haile Selassie; a couple of weeks in the monasteries of Mount Athos; and an interview with one of the three men who executed the Russian royal family in 1918. None of these could be called a youthful exploit, and the last (if the record is a reliable transcript of the experience) was an amazing achievement for any journeyman journalist, for it resulted in what the author claims is the first and only complete, authentic, eye-witness story of the death of the tsar and his family. The rest of Halliburton's account of his observations in Russia are neither more nor less valuable than those of many other travelers, though more interesting to read than most. Other matters that came within the author's range under his roving commission were: Fort Jefferson, the American "Devil's island"; the topography of Hobson's sinking of the Merrimac and of the battle of Santiago; King Christophe's mountain-top citadel in Haiti; the identification of the

exact spot where Columbus first landed, and the present location of his bones. All of which together makes a good deal of ground and water to be covered by one book of travel. The traveler had need of the magic boot. On the whole, he has grown up enough to need a larger size of footwear than would have sufficed at an earlier stage of his literary career.

MASTERING FEAR. *By Preston Bradley. Bobbs-Merrill Company, $1.50.*

This is not psychology, much less psychiatry. People who have phobias can't cure them by reading a book, or at least not by reading this one. But "normal" people—that is to say, the ninety per cent who are less abnormal than the other ten—also have fears, ranging from mild timidities to terrors, which warp their judgment, inhibit their actions, divert their energies and to some extent embitter their lives. Dr. Bradley, who is a good pastor as well as a popular preacher, knows this aspect of human nature from wide contacts with it. In this book he brings to bear the fruits of his experience and a fund of common sense plus a sound but not pietistic appreciation of the place of religion in the well poised life, all to the end of showing how necessary it is to cast out fear and indicating some methods by which it may be done. He says it is not an "inspirational" book; and it is not, in the sense of being a pollyanna book. It is realistic in its recognition of the existence of the evils of which men are afraid. It does not try to cure fear by such cheap nostrums as tut! tut! and cheerio! The evils are real enough. The point is not to shut one's eyes to them, but to learn how to look at them without fear and to do something about them. Because there is behind these chapters a buoyant personality they have a quality of contagious courage. No, it is not an "inspirational" book; but it is inspirational.

CORRESPONDENCE

With the Japanese in China

EDITOR THE CHRISTIAN CENTURY:

SIR: Extraterritoriality makes it unnecessary for those of us who are British, Japanese, French or American, to obey the law of this land. Most of us defer, however, to those unwritten laws of decent behavior which the human race has evolved after centuries of struggle. But the peculiar policy of the Japanese military is developing strong antisocial traits among thousands of their civilians in China.

Last week I was traveling third class from Shanghai to Peiping. We were preparing for our second night in the train when suddenly the orderliness and peace we had enjoyed for the previous 28 hours was shattered. Into our carriage there burst 16 Japanese citizens carrying huge wicker baskets. They threw them upon the rack above us regardless of our more fragile belongings. They dropped one of them on my companion with no expression of regret. They sat on our suitcases and generally spread themselves.

In the middle of the night one of these young men came along the narrow passageway to where we slept and closed our window, the only one out of 16 that had remained open since their arrival. An hour later he strode up and shut it again with a bang. Next time we were awake but he pushed past us and forcibly pulled it up. We offered him our coats and rugs but he appeared too angry at having his will so unexpectedly thwarted to be able to say, "Thank you," as he went off with my cloak.

It was the regular smuggling gang which for months past has been daily traveling over this route. At Chingwangtoa, close to the great wall, they get their daily consignment of goods, defy the custom officials, Chinese and British, and start on their journey south to Tientsin, returning with "the empties." They are infinitely to be pitied. The work they are paid to do is boring and unproductive. The face of one of them was brutal enough to impress itself on one's memory.

It needs a superman to withstand the temptation that comes with absolute power over someone else's country. Individuals have deteriorated in India from the same cause.

My host, an American, was traveling with his two daughters last month from Peitaiho to Tientsin when a similar eruption occurred. The smugglers carried heavy bales of silk and cotton piece goods for which they could not find room on the roads. One of them made the two girls take their feet off the floor and sit, knees up to chin, for the duration of his journey so that his bales might stand one on top of the other four feet high between their two seats. Their father, of course, protested and demanded the removal of the smuggler's goods, but even when at length he appealed to a Japanese soldier on the station platform he found himself unable to protect his daughters' floor space. After all it is the military who help the illegal traffickers to get their loads aboard. The Chinese passengers were made to give up their seats as a matter of course, but this sort of thing is a new experience to the British and American traveling public.

Last week an attempt was made by officials at Chingwangtao to impose the regular customs duty but it met with swift retribution. Within a few hours some 50 Koreans, protected by extraterritoriality as Japanese citizens, made an attack upon them. It is no strange thing for customs officials to be fired upon. It happened last April while a British official was among them but he was unhurt.

As freely as goods flow in, silver dollars flow out. The smugglers wear specially constructed waistcoasts filled with scores of slots, each the right size to hold a dollar.

A large consignment of cases marked "Beer" arrived from a Japanese firm a few days ago at Tientsin. One of them was dropped. The fluid that came out ignited and 12 men were injured, two of them burnt to death. It was ether.

During the course of my investigation into the narcotic trade in the demilitarized zone last May, I got the names and addresses of 157 Japanese and Korean firms operating in one county. Allied with the illegal sale of opium derivatives were brothels, pawn shops and gambling centers. One firm also supplied firearms smuggled in from a Japanese gunboat at Chingwangtao. If a depraved Chinese is willing to accept money from any quarter to get rid of an unpopular person, this shop makes it very easy for him to acquire the necessary tools. Once the deed is done it is obviously committed by a bandit and the Chinese government is held responsible. An excellent body of police kept the district safe until they were removed by Japanese order last June. We must force ourselves to be objective, however, and to remember that such incidents do not reflect discredit on the Japanese as Japanese but on militarism of whatever national brand. It produces the same sort of demoralization, wherever it is endowed with supreme power.

Shanghai, China. MURIEL LESTER.

No Rift Among Methodists

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial paragraph in your issue of November 6 on "The Growing Split Among the Methodists" seems to me to be very unfair to the Methodist federation for social service. You first assume that there is a serious split in the ranks of the federation and follow it with the further assumption that the result of the meeting at Pittsburgh on September 18 and 19 was "a deeper rift than ever." Both assumptions are erroneous.

As a member of the executive committee of the federation and as one of those present at the Pittsburgh meeting may I say that no such "rift" was noticeable either before or after the meeting. Our primary work was to arrange a practicable plan for discussion at three or four regional conferences on social action to be

held this winter. That result was achieved with the utmost good feeling and with unanimity.

While the absence of some men from the middle west was regretted, the absence was in part due to circumstances and yet the delegation from the middle west was as large as that from the east. To say that the absentees stayed away because of "the unrepresentative character of the eastern delegation" is certainly unwarranted. Unrepresentative of what? Many shades of opinion are found within the federation for social service. No group within the organization would think of characterizing another group as "unrepresentative." Whatever differences of opinion there may be in regard to the methods to be pursued in the present crisis (and it would be strange if there were not such differences), are by no means irreconcilable, but are yielding even now to mutual understanding.

Westfield, N. J. RALPH B. URMY.

A Quaker Congress?

EDITOR THE CHRISTIAN CENTURY:

SIR: I find myself in hearty agreement with your editorial opinion that it might be a good idea for our government to finance a trip for every congressman for the widening of his horizon and the enrichment of his knowledge of the world. We might begin with our own country. I suggest that the next congress begin its session on the brink of the Grand Canyon, and that the first three days be spent in silence.

New Haven, Conn. OSCAR E. MAURER.

Would Free Trade End War?

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder it did not occur to you that the poetic fitness of things demanded that the review of Garibaldi's grandson's career in your current issue, "A Toast to Rebellion," be placed in juxtaposition to John Haynes Holmes's beautiful address on the Unknown Soldier. Mr. Holmes's vision is eloquent, powerful, moving—but unconvincing; and the other item brings us face to face with a man, certainly not lacking in first-hand acquaintance with the "horrors of war," yet whose response to the expression of such sentiments as Mr. Holmes puts into the mouth of the Unknown Soldier would apparently be, "Rats!"

It chanced that on the same evening in which I read Mr. Holmes, and your review of "A Toast to Rebellion," I also noticed in the Minneapolis Journal an interview with Sir Norman Angell, the famous pacifist, in which he points out to his fellow-pacifists that war will never be abolished by Mr. Holmes's sort of emotional revulsion. Contrary emotions become too strong. I might add, neither will it be abolished by perfecting machinery for pacific settlement of controversies. No better machinery to that end was ever devised than the United States constitution, but it could not prevent the civil war. Until race antagonisms are successfully exorcised, and until the world is ready to accept a universal application of free migration and free trade—such as exists between the several United States—peace will continue to be precarious.

College of St. Thomas, G. W. C. ROSS.
St. Paul, Minn.

The Townsend Plan Convention

EDITOR THE CHRISTIAN CENTURY:

SIR: I am an enthusiastic reader of The Christian Century. I think and speak of your magazine as the one outstanding publication in America that consistently tries to tie up religion to social and economic and international idealism. Then to have such a misinterpretation of the Townsend convention and the Townsend movement hurled at us through your pages by Sylvia Pass—well, it is a bit startling. The first part of the article is fairly decent, but for the latter part she must have taken her cue from the Chicago press. The idea of insinuating that the convention was made of sleepy old men and women who were worn out with travel, and manipulated by "a frail old man . . . (in) a black coat too large and heavy for the thin back with the narrow sloping shoulder. A pathetic figure"! Then that phrase, "fanatic righteousness," used not in a praiseworthy sense but in connection with the word "pathetic"—the idea of The Christian Century which prides itself on being a champion of idealism and a foe of the status quo putting that out as a final word on Dr. Townsend and the Townsend convention! It was not a convention of old people; 60 per cent of the delegates were under sixty years of age and many hundreds were under forty. Why didn't your reporter mention that crowd of 100 young people under thirty who were on the platform at one time, or that corps of leaders backing up Dr. Townsend, young men, orators, organizers, statesmen. I am ashamed that The Christian Century was asleep during that history making event. Perhaps it is not yet too late for you to go to the records and give the Townsend movement a fair rating.

Congregational Church, J. EDWIN ELDER.
Fruita, Colo.

China's Only Hope

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems strange and somewhat incongruous to see in your issue of November 6 John Haynes Holmes's "The Unknown Soldier Speaks" followed immediately by "China Must Resist." It seems to me that the greatest example of the triumph of pacifism that the world possesses is right there in China from a perspective of two thousand years. Let not the agony of a moment of time blind her to the fact that her safety, now as ever, lies in the principles of non-resistance.

Congregational Church, HARRY TAYLOR.
Pittsfield, N. H.

The Question Box

Does the scholarship which has given attention to baptism lean toward affusion or immersion? G. P. R., Mt. Vernon, Illinois.

FOLLOWING the custom of priestly washings in connection with ministries at the Hebrew sanctuary, and of Jewish practice in the admission of proselytes, the baptism of John, who received his title from the custom, and of the primitive church was immersion. This is indicated by the usual meaning of the term in classic and Hellenistic Greek, by the act of baptism as described in the New Testament sources, and by the symbolic references to it as denoting a cleansing rite, or as expressing the believer's union with Christ in his burial and resurrection (Rom. 6:4; Col. 2:12). The fullest early evidence on the form of baptism is given in "The Teaching of the Twelve Apostles" (130-160 A.D.), where the direction is, "Baptize in the name of the Father and of the Son and of the Holy Spirit in living (running) water. But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water upon the head thrice in the name of the Father and of the Son and of the Holy Spirit."

In cases of illness baptism was sometimes administered by affusion, and was known as "clinical baptism." It was generally understood, however, that the recipients of this form of initiation into the church were ineligible to official position in the congregation. Immersion continued to be the prevailing form in the west until the late middle ages; in the east it continues so to the present time, the usual custom being a threefold immersion. The practice of affusion was defended by Cyprian (200-258 A.D.), and gained in favor in the Roman Catholic church on the grounds of greater convenience and of the right of churchly authority. Among most Protestants it is recognized as a valid form of baptism on the belief that the method is indifferent and that the application of water in the divine name is adequate. The Baptists, the Disciples and some other bodies hold to immersion as the scriptural and exclusive mode. But the older controversial spirit which made the various phases of the subject, such as form, purpose, subjects and results, matters of strenuous debate, has given place to a more tolerant and conciliatory attitude which recognizes the privilege of private conviction within the circle of loyalty to the teachings and spirit of Jesus. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Elect Africa and Japan Bishops

Episcopal Session Meets at Houston—Baptists and Methodists in Annual Gatherings—Honor L. N. D. Wells

(Correspondence from the Southwest)

HOUSTON, Nov. 8.—Coming down from Waco to attend the Baptist general convention of Texas, this correspondent ran into the meeting of the house of bishops of the Episcopal church. The gathering of 84 out of a total of 124 of these dignitaries furnished the occasion for a gesture of Texanic hospitality. After remaining in session three days, the bishops elected Charles F. Reifsnider as bishop to fill the vacancy created by the resignation of Bishop John McKim in Tokyo, and Leopold Kroll to fill the place of Robert Erskine Campbell in Liberia, while Bishop Middleton S. Barnwell was transferred from Georgia to Idaho. Bishop James E. Freeman of Washington, D. C., offered a resolution which expressed shock over Italy's attack on Ethiopia, without calling names, and pleaded for this country's cooperation with Geneva and for the establishment of economic justice which will prevent wars. Chicago was selected as the next meeting place. Budget matters occupied most of the session just concluded, but provisions were finally set up for preventing a deficit on their 1936 demand for $2,700,000 allotted to missions. Marriage and divorce came in for some discussion.

* * *

Baptists Report Finances In Good Condition

The Baptists of Texas, who now claim 1,026,000 actual church members, out of the state's little more than 5,000,000 citizens, in their largest organized group, the Baptist general convention, have vast interests to conserve and numerous institutions to supervise. Great encouragement came to the more than 4,000 messengers assembled in Houston from the fact that their mission budget had been overpaid, all current obligations met and that the finance committee through its executive committee recommended a substantial advance for next year. The Texas Baptist foundation reported that more than $7,000,000 had been added to the institutional assets of the denomination during the depression. J. B. Tidwell, head of the Bible school at Baylor university, was chosen president, a post greatly cherished among these Baptists. The high hour of the convention was the address of George W. Truett who, as president of the Baptist World alliance, left at once for a six months' preaching itinerary among the Baptist missions of the orient. He will be accompanied by Mrs. Truett and by Secretary Rushbrooke of London.

* * *

New Liquor Law Passed

The Texas legislature has at last passed a package-sales liquor law, which forbids sale by the glass and, as it believes, the return of the saloon. It is still wrestling with the old age pension.

* * *

Methodists Make Pulpit Changes

The five Methodist conferences have been meeting, with uniformly good reports from the churches. They are voting to meet in one body next year in Dallas in commemoration of the Texas centennial. It would be quite impossible to note all the pastoral changes, but one that is notable is that of Walter Anthony, formerly of the Mulberry Street church, Macon, Ga., who goes from the Travis Park church, San Antonio, to Austin Avenue, Waco, from which Gaston Hartsfield goes to First, Austin, while J. Wady Timmons leaves the McKendrie church, Nashville, to fill the San Antonio pastorate. The Methodists in Texas vie with the Baptists numerically, institutionally and otherwise, and their annual meetings are headlined in the newspapers, more for their statistics and personnel than for their legislation in assembly. This is also true of the deliberating Baptists, with whom the Methodists usually agree on social questions.

* * *

Honor New Disciple President

Fellow-pastors among the Disciples honored L. N. D. Wells of the East Dallas Christian church with a banquet recently, in recognition of his elevation to the presidency of their international convention.

* * *

And So Forth

H. L. Spencer comes from the First Baptist church, Hattiesburg, Miss., to the pastorate of the strong College Avenue church, Fort Worth.

E. D. Head, First Baptist pastor in Houston, is preaching in a stirring revival in the First church, Beaumont.

This correspondent has just concluded two weeks of special meetings in the First Baptist church, Macon, Ga., and in Mercer university.

William States Jacobs, who some time ago resigned the pastorate of the First Presbyterian church, Houston, to found a non-denominational independent church, is preaching to large audiences in a big theater furnished rent-free by Jesse H. Jones, head of the R.F.C. Recently Jacobs addressed the striking longshoremen with sympathetic encouragement and is known to stand in protest against many abuses of capitalism and in favor of justice to the underprivileged and oppressed. His former church is prospering under the pastoral care of C. L. King, who came from Richmond, Va.

JOSEPH MARTIN DAWSON.

Catholics Promote Crusade For Decent Reading

The "junior crusade for decent reading" is a movement recently initiated by the Catholic Boy, national publication for Catholic youth. An effort is being made to enroll all Catholic youths between the ages of 10 and 18.

Pacifist Pastors Show Confusion

Conference in New York Reveals Differences Over League Policy—Dr. Fosdick Maintains Stand

(Correspondence from New York)

NEW YORK, Nov. 9.—Last Tuesday about a hundred clergymen gathered at the Riverside church to discuss the questions raised for pacifists by the present international situation. Dr. Clyde Eagleton, professor of government at New York university, presented realistically some of the issues involved in sanctions and our neutrality legislation. It is already evident that some who have signed pledges not to participate in war have not realized the full meaning of what they are signing. There is a definite tendency to say that a war waged under the ægis of the League of Nations would fall in a different category. This conference, both afternoon and evening, was symptomatic of the confusion that exists in the peace movement as a whole. It was good to discover, however, that outstanding men such as Dr. Fosdick were renewing their determination not to take part in or countenance war. The conference, which was presided over by Rev. Allen Knight Chalmers, closed on a high note of Christian idealism—the willingness to follow Christ even though one could not see clearly the whole way.

* * *

Fusion Administration Slipping

From the results of the election this week it would appear that fusion is slipping. Many more Tammany aldermen were returned to office and the fusion representation cut down. McGoldrick was unsuccessful in his campaign in Brooklyn. Apparently the hold of Tammany on New York city and the general apathy of the people is too great a handicap to overcome for more than one election. The New York electorate easily grows weary in welldoing.

* * *

City Affairs Committee

In connection with the above, it is good to note that the City Affairs committee, which had so much to do with unearthing the facts of the Walker regime and dramatizing them, is to hold its annual membership meeting Nov. 21. The subject for discussion is thoroughly pertinent, "Heading up to 1937: the persistent civic issues," and the speaker is to be Paul Blanshard, now commissioner of accounts but formerly executive director of the City Affairs committee.

* * *

Peace Patriots File Names

Peace patriots, organized in 1931 by descendants of early American patriots, believe that love of country is thoroughly

compatible with opposition to war. This organization will at this Armistice day time file with the county clerk of New York a large number of names of American born citizens who wish to be publicly registered as conscientious objectors to all wars. The first list of names was filed with the county clerk on July 4. Among those who have since requested that they be thus recorded are Jesse H. Holmes, S. Ralph Harlow, Freda Kirchway and Kirby Page.

* * *

Dr. Moldenhawer Lectures

Dr. J. V. Moldenhawer, pastor of the First Presbyterian church, has been giving a series of lectures on Shakespeare Tuesday evenings. Dr. Moldenhawer has unusual gifts in this field and his wide acquaintance with English literature has enabled him to reach hundreds who would not be reached in any other way. Among the subjects in this Tuesday night series are Shakespeare's Fairyland, Shakespeare's Bible, and Hamlet.

* * *

Youth Conference In Harlem

The third annual session of the interdenominational church youth's conference in Harlem is taking place today and tomorrow in the Y.M.C.A. on west 135th street. The opening address is to be made by Charles C. Webber of Union Theological seminary on "The Moral Imperative in Religion." Other speakers include Frank Olmstead, Paul M. Limbert and Arthur L. Swift. Tonight at the banquet of this organization "The Great Choice" by Fred Eastman is to be presented.

* * *

Celebrating the Bible

Among the various meetings and addresses being given to commemorate the 400th anniversary of the first printed English Bible, I note an interesting series by Chaplain Raymond C. Knox of St. Paul's, Columbia university. On ten successive Wednesday noons Chaplain Knox is speaking on the Bible to the students of Columbia. Such themes as "How the Bible came to be," "The Bible and evolution," "The life and letters of Paul," and the "Book of Revelation" are to be considered.

* * *

War Resisters Renew Pledge

Among the various Armistice day celebrations probably none is more significant than that of the war resisters. As in past years this group will meet at the Eternal Light, Madison Square, and rededicate themselves unreservedly to the cause of peace, and against all wars, imperialist, civil or defensive. The consecration service and pledge will be administered by Dr. Sidney E. Goldstein, Dr. Paul M. Limbert, Dr. Lawrence Hosie, Rev. Manning Bleich and Frank Olmstead.

* * *

Evangelistic Campaign

Fort Washington Presbyterian church, of which Dr. Wesley Megaw is pastor, has organized a church council with representatives of all of the organizations of the church to carry on a year round evangelistic campaign. EDMUND B. CHAFFEE.

Cotton Problems Absorb South

Senator Afraid of Cooperatives—Pickers Stay on Starvation Wages—Seek New Market in Road Building

(Correspondence from the New South)

NASHVILLE, Nov. 5.—Senator McKeller is conducting an inquiry into the activities of the cotton cooperatives. He seems to be skeptical of them; he says he doubts whether they represent the real cotton farmer. Their leaders intimate that he sides with the broker and private trader against the cooperative idea. He was given a hard nut to crack when the president of the American Cooperative association asked whether prices were governed by the producer and consumer or by the speculator, and cited two very disquieting facts, namely, that sales equaled 8 times actual production and that prices have dropped as much as 15 per cent in 40 minutes. Senator McKeller's inquiry has an opportunity to reveal whether the cooperatives are managed for the benefit of the grower or manipulated by business interests. Meanwhile, cotton is looking up. Reports for September reveal that there was an increase in exports, that nearly 17,000,000 spindles were active in the south, with an increase in consumption almost double that of the same month last year.

* * *

Cotton Picker's Lot Not Improved

The much publicized cotton picker's strike amounted to little. Pickers were paid as low as 25 cents per 100 pounds in places where the yield was heavy and up to 75 cents as the picking became light. At such rates wages averaged from 50 cents to $1.00 a day. The Rural Resettlement administration's survey in Arkansas revealed that tenancy has increased from 45 per cent of all formers in 1900 to 63 per cent at present. An agricultural department survey revealed that the displacement of tenants by the AAA has amounted to less than 2 per cent. Unscrupulous promoters have in some instances conducted false organizing campaigns among sharecroppers, collecting fees and decamping. Even the sincere leaders in the sharecroppers' union fell out, and as a result accomplished little.

* * *

Cotton Manufacturers Come Round to Support of AAA

The Cotton Manufacturers' association, beginning with many speeches to the effect that the processing tax was all wrong and in violation of common sense, wound up with the declaration that the AAA program "of our President must be guarded, treasured and made permanent." The spectacular governor of Georgia has obtained an order from a federal court which impounds the 6 cent tax paid on excess production, pending a supreme court ruling on the validity of the AAA and the Bankhead acts. The cotton traders do not like the curtailment of volume but the south generally is coming to understand that it is only through curtailment that there is any hope of a livelihood for either cotton growers or textile workers until the depression is over. Even then they will have to face a world market in which production in low wage lands is increasing more rapidly than their own consumption.

* * *

Experiment with Cotton Base In Road Building

Another interesting experiment in the effort to find new uses for cotton is the use of a tough fabric in hard surfaced road building. The fabric is called Osnaberg and, it is claimed, prevents "stretching and splitting" of the surface when laid under it. South Carolina has a 9-year-old experimental test road. Mississippi recently laid one down before a gathering of growers and textile officials from all over the south.

* * *

Sharecropper Problem Requires Southern Awakening

The sharecropper is stirring national sympathy and well he may, but mere emotional reaction and radical, explosive action will not help him much. His fate is rooted in the old slave system and in the eternal fact of unearned increment and it is made difficult by the illiteracy and provincialism of the tenant himself. Years ago the president of one of the southern manufacturers' associations told the writer that the wage and hour scales of the cotton textile industry were a shame to the business and must be remedied. Josephus Daniels' Raleigh News and Observer recently cried out editorially: "This is the American ghetto of the economically damned. This is a land where a man is worth a lower wage than anywhere else in America, and where, in consequence, a grocer can expect a smaller business and the doctor a lower fee than anywhere else in America." The cure will be worked out when the molders of public opinion in the south turn on the apologists for the situation and stir the conscience of that better element which slowly but surely brings to pass better conditions.

* * *

Longshoremen and Miners Strike

There have been a number of strikes in the south since the NRA went out, but not many in textiles. The coal miners and longshoremen have furnished most of the protest. Longshoremen's wages are mixed up with the color line situation in which wages for Negroes are low and hold those of the white worker down. The Raleigh Observer anent this says: "If the Negro is the cause of low wages the white man shares with him the low living standards such low wages inevitably mean." In coal the southern operators refused to accept the settlement negotiated through the coming into operation of the Guffey act, claiming a differential under West Virginia and Illinois wages. In Tennessee and eastern Kentucky 10,000 men stood out and obtained a compromise. In Alabama 17,000 struck and there has been bloodshed. In western Kentucky, which has the best market and suffers least from northern competition, the warfare has been bitterest; the mass picketing tactics of the textile strike have been used with mine guards firing into massed men with machine guns, resulting in many wounded and a number killed. The miners have worked only part time for several years and claim their incomes have averaged only about $10 a week. ALVA W. TAYLOR.

Postpone India Union Scheme

South India United Church Gives Plan Hard Blow—Gandhi Again Holds Mission Conversions Mistake

(Correspondence from India)

NAGPUR, Oct. 11.—One of the three churches engaged in the union negotiations in South India is the South India United church, the other two being the Anglican and the Methodist churches. The general assembly of the South India United church, which meets once in two years, recently met in Madras and considered the report of its committees on church union. The report showed that of the eight church councils only three expressed general approval of the scheme, two councils had not reported at all, two councils had expressed themselves as being adverse to the scheme as it stood, and another council had proposed far-reaching amendments to it. In the course of the discussion considerable opposition was expressed to the scheme.

In view of the dissent expressed by three out of the eight church councils, it was suggested that the assembly should take no further action. After considerable discussion the assembly finally adopted a resolution stating "that considerable sections of the church have grave difficulties with a number of points in the scheme of union" and recording the conviction that it is necessary "to allow some years more for the discussion on these points within the councils and churches of the South India United church with a view to arriving at such a degree of unanimity as will make the union practicable."

* * *

Oppose Union as Western Missionary Scheme

This action on the part of the supreme body of the South India United church means that the points on which there is no agreement are to be considered once again in the churches and church councils, and this will take several years to accomplish. In some of the church councils opposition to the union scheme seems to be growing. The main points on which there is no agreement are the equality of the ministers of the existing churches, the implications of the historic episcopate and the arrangements proposed for the mutual recognition of the ministers of the three churches during the transitional period fixed for 30 years. There is also considerable feeling in the churches connected with the South India United church that the scheme evolved is far too elaborate and rigid to give freedom of expression for Indians in religious life and worship. The union negotiations, it is alleged, have all these years been dominated by western missionaries. There is reason to think that in the coming years this dissatisfaction may grow rather than diminish.

* * *

Forward Movement In Evangelism

The National Christian council is calling on the churches throughout India, Burma and Ceylon to inaugurate a special forward movement in evangelism for a period of five years. The main responsibility for the movement will be on the churches themselves, the National Christian council and its provincial Christian councils giving the necessary guidance and inspiration by arranging conferences and retreats, issuing literature, and so forth. Before the special efforts begin, early in 1936, a preparation of seven weeks by churches is suggested. The idea is being cordially taken up by almost all church bodies. To help the National Christian council with advice on the carrying out of this program a small group of counselors on evangelism has been appointed consisting of the bishop of Dornakal, Bishop Banerjee, Rev. H. C. Balasundaram and Rev. Stanley Jones. Opinion among Christian leaders in India is against anything of the nature of spectacular evangelism, but at the same time the churches feel that an organized and well-directed effort to bear witness to the gospel of Christ is demanded by the conditions we have in India at the present day.

* * *

Gandhi Once More Attacks Christian Conversions

Hindus are becoming increasingly sensitive to conversions to Christianity effected by missionary bodies. In the last week of September Mr. Gandhi made an important statement about conversion. The occasion was the controversy over the conversion of a whole village of depressed class Hindus to Christianity. In this statement he has once again given expression to views which the world knows are his. Only one sentence from this statement need be quoted here: "It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India, or at least her unsophisticated villagers, to Christianity and destroying their social superstructure, which notwithstanding its many defects has stood now from time immemorial the onslaughts upon it from within and without."

Mr. Gandhi says further: "What is true in the Hindu faith will abide; and what is untrue will fall to pieces." Is not one of the functions of Christian missions in India to stimulate thought and inquiry about what is abiding and what is untrue in the religious life and thought of Hindus? Christianity has already awakened the conscience of the people of India to the evils of untouchability, caste, polygamy and child marriage. From within Hindu society forces of reform and reconstruction have started to operate, and "the social superstructure of India" is already being transformed to better purpose. Only Mr. Gandhi does not see Christian missions as an ally in the great movement of reform and reconstruction which is on foot in this land.

* * *

Missionary Claims Conversion of Girl Forced Upon Her

A Hindu girl, 21 years of age, who was a former pupil of the American Arcot mission girls' school, recently went to a woman missionary of that mission at Vellore, Mrs. Honnegar, and expressed her desire to become a Christian. She also told her that one reason why she came to the missionary was that she wished to avoid the marriage which was being planned for her. As soon

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as it was known that the girl had come under the protection of Mrs. Honnegar, there was agitation among the Hindus of the place. A resolution was adopted in the semi-official district board to institute an inquiry into the allegation that two Indian Christian women teachers employed by the board were instrumental in taking the Hindu girl and handing her over to the mission for purposes of conversion to Christianity.

Mrs. Honnegar who, by the way, runs an ashram on Indian lines where Hindus may come and live without severing their family connections, has issued a statement to the public. In this she says that as soon as the girl came to her she got in touch with her father. The father came and gave her a written statement that she was free to become a Christian if she so desired. He asked Mrs. Honnegar to assume full responsibility for her. "I was reluctant to assume this responsibility, but consented to do so," says Mrs. Honnegar. "In my work as a missionary I do not wish to encourage Hindus to leave their families in order to become Christians since this causes unhappiness in homes. I had done nothing to influence her to leave her home and was anxious to see her return with her father. But when I understood the attitude of her father and her own convictions and feelings I felt that I could not conscientiously neglect the responsibility that had been thrust upon me."

This incident, occurring within a few days of the publication of the statement on conversion by Mr. Gandhi, shows that even if Christian missions cease all attempts at converting non-Christians the appeal of Christianity will still be there and will draw men and women in search of higher values in social and religious life.

P. OOMMAN PHILIP.

Will Open Palestine's First Radio Station

The broadcast of the Christmas services at the Church of the Nativity in Bethlehem will mark the opening of Palestine's first radio station, which is located in Ramalleh, near Jerusalem. Programs will be broadcast in three languages—Hebrew, Arabic and English.

Plan for Anti-Saloon Convention

Among the subjects to be considered at the national convention of the Anti-saloon league to be held in St. Louis Dec. 1-4 are: a nation-wide campaign to develop support for the Capper bill against liquor advertising; plans for legislation under which states or any subdivisions may be made dry by majority vote, and a nation-wide total abstinence movement among young people.

Father and Son Complete 100 Years' Service in One Conference

The recent session of the Indiana conference of the Methodist Episcopal church marked the 100th year of active service of Rev. William M. Zaring and his son, Rev. E. Robb Zaring, in this one conference. The elder Mr. Zaring joined the conference in 1854, and served for 56 years, with only six Sundays away from his post of duty. Rev. E. Robb Zaring, at present superintendent of the New Albany district, has served in the Indiana conference for 44 years.

Pittsburgh Asks Art's Meaning

Awards at Annual Show Puzzle Spectators—But Sunday Events Draw Tremendous Crowds

(Correspondence from Pittsburgh)

PITTSBURGH, Nov. 4.—Debussy might have composed a symphony on "An afternoon in the steel city." Suppose some artistic soul had walked through our civic center yesterday afternoon, Nov. 3, what would he have sensed about this unique urban plan? Few cities in the world have grouped such an interesting and representative number of buildings. Look, there on the hill is the imposing university, with its 44-story tower; there is the medical center; the athletic club; the masonic temple; the new Mellon institute of chemical research; St. Paul's Catholic cathedral; the Heinz university chapel; the Carnegie institute; the Carnegie institute of technology; and, over there, the beautiful Phipps conservatory. Hotels, a ball park, the stadium, apartment houses complete the picture.

Sunday this vast center was a maelstrom of swirling humanity, a mass of parked and tangled motors; Pittsburgh was out to see what it could see and hear what it could hear. The international art exhibition held the major attraction. The galleries swarmed with people all afternoon. Mr. Homer St. Gaudens, director, has brought back from Europe hundreds of canvasses, disclosing what he considers to be representative modern art. The first prize was given to Hipolito Hidalgo de Caviedes for his "Elvira and Tiberio." As usual, few people would have given it a second look unless the distinguished, imported committee had given it first place and had seen hidden depths of art in it. On a sofa (vintage of 1880) sits a colored youth with his girl. It is an awkward pose. The couple look unconcerned and rather dumb. They sit there on that commonplace sofa, yet they get first prize. Why?

* * *

Why Are These the Prize-Winners?

The second prize is even more mysterious. It was given to Charles Burchfield for "The Shed in the Swamp." Might have been a sugar camp. No form, color, perspective, idea, or anything—positively ugly. You would not hang it in your garage or in the coal hole. Why did it draw a prize? Ask the committee; maybe it knows, maybe not. The third prize went to Henry E. Mattson and his "Deep Water." Dark, green blotches and masses, formless and queer—he calls it "water," so let's give him the benefit of the doubt. Where would you hang that one? One of my friends asked, as we passed through, "What do you suppose becomes of all this junk when the exhibition is over? Who would ever hang these pictures any place?" Fair question and a fine comment on much of our modern art!

* * *

Pictures the Judges Pass By

But this is not the whole story. There are hundreds of fine canvases, but the

NEW BOOKS

Dr. Harry Emerson FOSDICK

BOTH the religious press and literary periodicals have welcomed these sermons by an author who is, to quote William Lyon Phelps, "in line of succession to the greatest preachers in America." "Filled with vigorous appeals to the intellect and the conscience," says the *United Presbyterian.* "Here is eloquence and feeling and conviction."—*N. Y. Times.* "A Christianity that is active, practical and brotherly."—*Book-of-the-Month Club News.* This new book of sermons is uniform with Dr. Fosdick's previous volumes, *The Hope of the World* and *The Secret of Victorious Living.* 256 pages. $1.50

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Dr. Reinhold NIEBUHR

IN THIS book, the November selection of the *Religious Book Club,* Dr. Niebuhr seeks to interpret the problems of Christianity in the light of historic conceptions and the modern situation. Accepting the "law of love" as the basic criterion of Christian ethics, he draws a distinction between the absolute expression of this law given in the Christian Gospel and the ideal of justice which must be regarded as one approximation of the law of love in a world in which life is set against life, and perfect love always remains an impossible possibility. Against both secularists and the pessimism of orthodox Christianity he emphasizes the ideal of love as an actual possibility. $2.00

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By Fletcher S. Brockman. Are the religions of the Far East friends of Christianity or enemies? Will the ultimate religion of the world be Christian or a synthesis of several religions? These and other important questions are answered in this autobiography of a mind that for twenty-five years has sought to interpret religion in the Far East. $2.00

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By C. F. Andrews The story of John White of Mashonaland has never yet been told, yet it is one of the most heroic and romantic in all modern missionary history. The author of "Sadhu Sundar Singh" now tells the story of John White's life. The same flaming devotion to Christ is revealed in both volumes. $1.50

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By Edmund A. Walsh, S.J. The story of a woodcarver's family in the Tyrolian Alps, of a kind with "*The Master of the Inn*" and "*The Story of the Other Wise Man.*" "A beautiful and moving tale. The conception is deeply poetic, and reaches an almost epic climax in the closing pages. It is a noble contribution to the literature of peace."—*John Haynes Holmes.* Illustrated. $1.00

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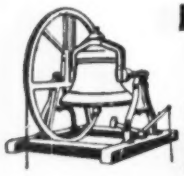

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committee apparently did not see them at all. There is a wistful canvas called "Morning on the Cape" by Leon Kroll, which is worth the entire exhibition. There is a delicate nude, lying upon a yellow silk couch—a lovely thing and chaste withal. There is "State Apartments," a superb picture which would grace any home and give perpetual satisfaction. Alexander Brook with his "Peggy Bacon and Metaphysics" (a dumb girl with a black cat in her arms) provided many a hearty laugh. Peter Blume, who won the first prize last year, with his "South of Scranton," presents another brainstorm in his "Light of the World." A picture which should at least have received honorable mention was "Lenin in Smolny" by Isaak Brodsky. Britain and Italy seem most sane, if one means by that that their artists adhere to the usual canons of painting.

There go the crowds this golden Sunday afternoon, most of them laughing, and some of them trying very hard to guess what it is all about. What is art for anyway? What is the big idea in modern art? Surely not beauty. Certainly not ideas. Then what? Hosts of Pittsburghers would like to know.

* * *

Music and 'Mums

In the great hall of the institute at 4 p.m., Dr. Marshall Bidwell offers his organ concert. Year after year, this afternoon concert is given to the public, free. The Carnegie organ is world-famous and the programs are always of a high character. There is no let-down and no disappointment there. Appreciative crowds attend week after week. It's a good place to take your weekend visitors. No trouble about understanding this.

Across the plaza the "mum" show is on at the Phipps conservatory. See that queue? Thousands are slowly moving, in line, to view the thousands of incredible flowers. Skilled gardeners have been pointing all year for this show. What a riot of color! Bigger and better "mums"—rooms filled with other rare and gorgeous blooms—one comes out truly uplifted. A grand hour.

* * *

Football and Church Attendance

Emerging, the Sunday afternoon air is ripped by yells. What's this? The professional football game. 14,000 roaring fans, enjoying another football game. It's not enough to have three superb college teams in this one city: Pitt, Tech and Duquesne. We have to have a pro team also. Many of these cars in the plaza belong to football fans. Then there is a lecture going on. It's about art, too. The lecturer is a famous director from a western art gallery, but less than 200 listen to him. A lecture is a bit taxing. Thinking makes one's head ache.

This is a Sunday afternoon at the civic center: art exhibit and lecture, flowers, organ recital, football, and among the crowds a delightful lot of lovers strolling hand in hand. At least Pittsburgh is not dead! But at 100 churches only small attendance in the evening.

* * *

Emory Brotherhood Bible Class

When a Bible class puts on a three-weeks' old-fashioned revival for a great church of 2,500 members, that is news! Twenty-five years ago a small group of earnest men, 17 to be exact, decided to build up a great class in Emory Methodist Episcopal church. Soon after this, Billy Sunday came to town with his hair-raising revival, which gave a tremendous impetus to the class interest. At the present hour, the class is engaged in celebrating its silver anniversary, having become one of the outstanding men's Bible classes of the entire United States. Beginning yesterday with a sermon by Bishop A. W. Leonard, the class is undertaking to recruit many new members for the church. During the succeeding week, they will have the help of a former pastor, Dr. Joseph D. Piper, and the following ministers: Monday, Dr. Louis H. Evans; Tuesday, Dr. Schuyler E. Garth; Wednesday, Dr. W. W. Wiant; Thursday, Dr. J. Alvin Orr; Friday, Dr. Clarence E. Macartney. During the final week, Dr. W. W. Wiant, the new pastor of the church, and his associate, the Rev. Roy A. McQuiston, will lead in the preaching. The music will be furnished by a large choir, the Brotherhood orchestra, and by such noted music leaders as Mr. Homer Rodeheaver and Mr. B. D. Ackley. Dr. Wiant's new pastorate begins most happily; fine crowds are attending his services, and the future of his ministry appears very bright.

* * *

New Secretary at East Liberty Y.M.C.A.

Mr. Harold M. Fiske has recently succeeded Mr. D. M. Howell as general secretary of the East Liberty Y.M.C.A., Mr. Howell having been transferred to the central branch in Pittsburgh. An outstanding piece of work was done by Mr. Howell in East Liberty, where he served about 17 years. He was particularly valuable not only for his executive ability, but in his personal contacts with the army of young men that has marched through the dormitories.

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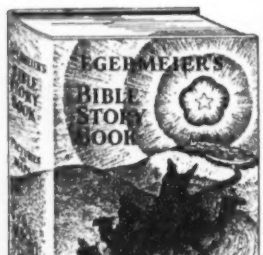

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Britain Holds Quiet Campaign

Government Assured Reelection, but Labor Will Gain Seats—Archbishop Finds Heresy Lurks in Pacifism

(Correspondence from England)

LONDON, Oct. 29.—The campaign has begun in earnest. Two speeches have been made on the radio, one by the prime minister, the other by the leader of labor, Major Attlee. Shortly Lord Snowden is to speak for the liberals. This is an unexpected appearance, with much advantage for the liberals, for by all judges of such things Lord Snowden is counted one of the supremely gifted broadcasters. What is it all about?

In one way the appeals are simple. The government, still national, seeks to show that it has done well in dealing with unemployment, housing, agriculture and promises certain important reforms, such as the raising of the school age and a still bolder advance in the health services. In the foreign field it claims to represent the general mind by standing four-square with the League of Nations. To enable it to do this effectively it must replace old ships with new. Against its labor opponents it says: "You will the end—the preservation of collective security? Very good! Then you also must will the means, a certain measure of rearmament. You don't! Well, then, where are you?"

* * *

The Opposition's Campaign

Liberals and labor at the moment agree with the policy of the government in its support of the league. But both are critical of the attitude of the government toward armaments. They say that under cover of an international obligation the conservatives are getting what they wish to have for other reasons. Mr. Churchill is not thinking of Italy, but of Germany, which is rapidly rearming. The critics of the government condemn its policy at Ottawa and its half-hearted dealing with unemployment. They point out that the new houses built are not the kind of houses most needed. They lay stress upon the terrible tragedy of the coal industry, which only at the eleventh hour is receiving serious attention from the government. They declare that it is a shabby election, the time for which has been selected by the government to outflank its opponents. So far there has been no great bitterness in the fighting.

It is generally believed that the government will return with a much stronger opposition to face them, perhaps 150 more than in the last house.

* * *

Is Pacifism a Heresy?

Dr. Temple does not call individual pacifists heretics, but he says that their doctrine has a heretical tendency and that along three lines. The pacifist tends to the heresy of the Marcionites, the Manichæans and the Pelagians. By pacifist he means the man who says that "it is, as a universal principle, unchristian to use in support of law whatever degree of force is requisite, even to the taking of life, in restraint of lawless force or violence." Such a man tends to regard the New Testament as superseding and thereby abolishing the Old; this is the Marcionite heresy. He makes a sharp contrast between the material and spiritual so that the material, in his view, cannot be completely subordinated to the spiritual; that is the Manichæan heresy. He regards man as capable by the action of his own will of living by love alone; that is the Pelagian heresy. In some cases the archbishop believes that all the three are combined. It must be noted how carefully he defines the man who is accused of such heretical tendencies. The archbishop is defending the position of the Catholic church which, since it believes in a just war, is bound to regard the pacifist as holding views with a heretical tendency. But I do not think the church has ever

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41	51.95	25.98
42	54.25	27.13
43	56.80	28.40
44	59.55	29.78
45	62.55	31.28
46	65.80	32.90
47	69.40	34.70
48	73.40	36.70
49	77.80	38.90
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From the Reviewers

Indianapolis Star
"This poet's philosophy is a nice blending of the intimate and the eternal. He sings beautifully of that which lies close to the hearts of us all. Thomas Curtis Clark is a poet with a vision and a glad sustained note of prophecy."

The New Outlook
"Here is a poet of our own time and hemisphere who celebrates worthily the 'earthly fairness which God has fashioned'. He believes in the goodness of red-brown roads, 'old-fashioned flowers and rains light-tapping,' the Maytime glory of a little town—and he makes you believe in them! . . . In such poems as 'The New Loyalty,' 'Vision' and the oft-quoted 'God's Dreams' there are authentic notes of the prophet."

The Christian Century
"This poet has come into immediate contact with the stuff out of which his poems are made. His materials are drawn from his own experience and reflection, and the forms in which he has cast them bear the marks of his own creativity."

Oakland (Calif.) Tribune
"Thomas Curtis Clark has given us songs and sonnets which reflect not only the individual but the age. His poetry challenges and defies."

Lewiston (Maine) Journal
"'In Westminster Abbey' and 'In Shakespeare's Town' are mighty examples of what poets can do with the sonnet."

Santa Ana (Calif.) Register
"Here are easily understood poems, and virile, and the sentiment expressed will find an answering echo in the minds of those who read them."

The Watchman-Examiner
"The poems in this book are in every way delightful. They deal with subjects in which the present generation is interested."

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condemned pacifism outright or excommunicated the pacifist.

* * *

Lord Carson Dies

Lord Carson is dead. In the long, sad history of Ireland he will have his place. To the loyalists of Ulster he was a gallant and uncompromising leader, a man after their own heart. To the rest of Ireland and to many in England he appeared an enemy to the true peace of these islands. History will speak the last word on his political activities. But for the character of the man it is not necessary to await that verdict. Carson was a great pleader, though they say that he was not a great lawyer. He had a deep and sincere emotional nature which he never hesitated to let go, whether he was addressing a jury or the house of commons. His speech before the lords after the agreement had been made whereby the Irish free state was formed, was a terrible philippic against his old friends. But he never prepared that speech. It arose from the depths of his being. To those who knew him only in public he seemed a man capable of tremendous hate, but his friends all speak of his tenderness and generosity.

* * *

And So Forth

The acquittal of a girl of 20 who poisoned her mother to put her out of agony has raised the question as to how far human beings in a hopeless sickness should be permitted to choose the quick way out of life. A society to promote this change is being formed.

Mr. Bernard Shaw has written upon the Abyssinian question with characteristic perversity, praising the Italians for making roads in their work of civilization. Mr. C. W. Scott-Moncrieff has answered him in a letter to the Times:

Poor Mussolini, by such cares perplexed,
Banned by the League, with all its sanctions vexed,
Must now endure the last, the heaviest straw,
The patronage of Mr. Bernard Shaw.

EDWARD SHILLITO.

Billy Sunday Dies Suddenly in Chicago, at 71

Rev. William A. Sunday, noted evangelist, died suddenly on Nov. 6, at the home of a brother in Chicago. His death came as a result of a heart attack. Mr. Sunday had been in poor health for more than two years. Mr. and Mrs. Sunday left their home at Winona Lake, Ind., two weeks ago to visit in Chicago. He preached his last sermon on Oct. 27 at a Methodist church in Mishawaka, Ind. Mr. Sunday suffered his first heart attack early in 1933, while preaching in Des Moines, Ia., and was again stricken last May, in Chattanooga. Since then he had made few public appearances. "Billy" Sunday was born in Ames, Ia. As a youth he won fame as an athlete, and in 1882 began his career as a baseball player with the Chicago White Sox. Dropping into the old Pacific Garden mission in Chicago four years later, he was converted, and enlisted in Y.M.C.A. work. In 1896 he held his first evangelistic meeting. For a brief period he cooperated with the late Dr. J. Wilbur Chapman, but soon began independent activities in the evangelistic field.

Laymen Promote Church Going

Attendance of Men Sought—Endorse Plan for Plebiscite on War—Friends Hold Five Year Meeting

(Correspondence from Indiana)

INDIANAPOLIS, Nov. 5.—During the month of November, the Christian Laymen's league is promoting a "Go-to-church" campaign among the men of the churches. Over 165 churches of the city and county are participating. Extensive plans have been laid to reach all men, canvasses will be made in territories of the city, and results will be tabulated. Last Friday night, former Judge Charles Remy addressed over 500 men at Tomlinson hall, and said that leadership is needed in religion which will sound a note for the essential things in Christian life and citizenship. There has been a lowering of moral standards and great moral leadership is needed. Last Sunday the statistical returns revealed that some churches enjoyed from 25 to 72 per cent increases in attendance, with 35 to 70 per cent increases in the attendance of men. Large posters have been placed in store windows and bulletin boards carry large designs. Many churches and ministers, however, are suspicious of such "campaigns" and have refused to join; while in other cases enthusiastic laymen feel that pastors do not support their plans with enough enthusiasm.

* * *

Seek More Bible Study in Colleges

A small but significant group of men has become interested in the status of religion and Bible courses in Indiana colleges and universities. Mr. Edgar Evans, leading manufacturer, together with Mr. Fermor Cannon of a local banking house, and others, have taken the initiative. Dr. Joseph Todd, director of the recent survey on the question, says that during any one year more than 30,000 students do not enroll in biblical or religious courses. To confine the figures to liberal arts courses and regular sessions, approximately 20,000 take no such courses. The other night a dinner was held at which Indiana college presidents, deans, professors of Bible, members of boards of directors, some ministers and representative men and women were present, to begin a serious study of the relation of the college to the building of character. The study thus far is in mimeographed form, and is aimed to be only a beginning of what is hoped may bring effects in collegiate religious education. The dinner was held as part of the observance of the 25th anniversary of the Indiana school of religion, of which Dr. Todd is the director.

* * *

Clergy Endorse Ludlow Peace Plan

The ministerial association at its monthly meeting yesterday listened to Louis Ludlow, congressman from Indiana, as he described his proposed amendment requiring a referendum before this nation could go to war. The association endorsed Mr. Lud-

lows' plan and pledged him support. Mr. Ludlow is of the opinion that our present neutrality pronouncements are not enough to keep us out of war. And he is not of the opinion that war is a remote possibility for us. He has addressed numerous gatherings on the proposed amendment and everywhere has secured endorsement. The will of the common man in Indiana is for peace, or at least against becoming involved in foreign war. It is a question whether it is for peace at the price of rectifying of injustices that create the causes for war.

* * *

Large Attendance at Youth Conference

Over 1300 young people met at Lafayette a few weeks ago for the state youth meeting under the auspices of the Indiana Council of Christian education. The main topic was the church. The motto was, "Except the Lord build the house, they labor in vain that build it." A host of leaders assisted, including the youth president, Rev. Howard Anderson of this city, the secretary, E. T. Albertson, also of this city, together with Grace Sloan Overton, O. G. Herbrecht, H. G. Rowe, R. H. Mueller, O. H. Folger, W. R. Jewell, O. F. Hall, D. A. Lehman, Nellie Young, A. H. Bachus, W. D. Howell, E. R. Bartlett, L. W. Schultz, J. Raymond Schutz and E. G. Homrighausen.

* * *

Bishop Neulsen Analyzes European Situation

The venerable Bishop John L. Neulsen of the central European area of the Methodist church spoke a few times in our city recently. His sympathetic approach to the European situation makes him a man to hear. He clearly traced the rise of modern European states through an experience of embitterment and distrust of parliamentary methods. Communism is always the factor to be kept in mind in understanding present-day Germany, or other dictator-nations. The bishop declared that with the state-church setup in Germany, there is nothing the church can do. Only a free church can really preach the gospel. He stated that the Methodists were not molested, except that they have had to dissolve their youth organizations. Yet they are going ahead with their Christian education as before. The bishop also stated that the church must again discover the objectivity of the gospel and cease making God a human projection.

* * *

Calls Nation Back To the Bible

Rev. H. E. Olsen of Christ church, Detroit, addressed over 1200 Lutherans recently at a mass meeting commemorating the 400th anniversary of the printing of the English Bible. "Back to the Bible" should be the watchword of the nation. "Men sit in judgment on the contents of the Bible and reject whatever conflicts with their prejudices, but we Lutherans insist that the doctrines of the Christian religion are mysteries which God has revealed in his word," he said.

* * *

And So Forth

Dr. A. R. Main, principal of Glen Iris college, Melbourne, Australia, recently visited Butler university. A native of Scotland, he has been in Australia some 40 years. He gave several addresses at the college, spoke at the chapel and preached in Central church.

Over 1,000 members of the Five Years Meeting of the Friends, from England, France, Ireland, Jamaica and the United States, met recently at Richmond. Outstanding leaders participated in the program, including Elbert Russell of Duke university, Levi Pennington of Newberg college, Rufus Jones, David Henley of Whittier, Calif. Judgments on war, economics, liquor, peace and other issues were delivered. It was one of the largest assemblies of Friends in recent years.

Norman Thomas spoke at Hanover college recently, in spite of legion opposition to his appearance. With typical realism he did not predict a sound return of prosperity. This is an age of change, not continuity, and students cannot expect to be better off than their fathers.

E. G. Homrighausen.

Ford Hall to Inaugurate Youth Forum

The Ford Hall forum, of Boston, has planned for this season a new feature, a Youth forum scheduled for once a month. The opening youth program will be given Nov. 25, and Rennie Smith, a youthful member of the British house of commons, will speak on the subject, "Youth Faces War." Mr. Smith has traveled widely, and has for years been a close student of political, educational and religious conditions, especially in Europe. He is the author of "General Disarmament or War." The keynote of the Youth forum is the sentiment expressed by President Roosevelt in his address to the youth of America on Aug. 24: "Your task, therefore, is not only to maintain the best in your heritage, but to labor to lift from the shoulders of the American people some of the burdens that the mistakes of a past generation have placed there."

Dr. Francis J. Haas Named Rector of Catholic Seminary in Milwaukee

Rev. Francis J. Haas, director of the National Catholic school of social service in Washington, D. C., since 1931, has been appointed rector of the Seminary of St. Francis de Sales in Milwaukee. He succeeds Rev. Aloysius J. Muench, now bishop of Fargo. Dr. Haas has become widely known as a champion of labor. In 1933 President Roosevelt named him as a member of the labor advisory board of the NRA, and the same year was appointed by the President to the national labor board. Last year he represented labor on the general code authority of the NRA, and a few months ago was named as one of the three members of the labor policies board of the WPA. He is active in many national industrial and economic organizations, and is a past president of the Catholic association for international peace.

Increase in Enrolment at Garrett Seminary

Pres. Horace G. Smith announces that the enrolment at Garrett Biblical institute for the autumn quarter is 203, an increase of 20 per cent over the autumn of 1934. More than 100 Garrett students are serving Methodist churches in and around Chicago either as pastors or in other capacities.

FROM THE BEGINNING

FROM the beginning the Religious Book Club has worked vigorously to gain the widest possible reading for good religious books.

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Social Action Project Gaining

Southern Baptists May Endorse Plan for New Board—Gambling Rouses Wrath of Ministers

(Correspondence from the Southeast)

TAMPA, Nov. 5.—Southern Baptists, who have long felt that the social application of the gospel was inadequate in rural and industrial problems peculiar to the south, are encouraged over the progress made by the proposed bureau of social research of the Southern Baptist convention, which was first proposed to the body in Washington in 1933 by Edwin McNeill Poteat, jr., of Raleigh, N. C. The reaction to the general objectives of the social research board plan have been almost uniformly favorable among thoughtful pastors in the southern convention states, and prospects for the creation of a more adequate social service agency to represent and concentrate southern Baptist sentiment in realms where social and economic injustice and abuse prevail are bright. The proposal of Dr. Poteat's committee will be acted upon by the convention in St. Louis in May. The committee proposes to set up a definite agency with an executive secretary to administer this phase of work. There is some agitation for including this program as a function of the Southern Baptist Sunday school board of Nashville.

* * *

Gambling Growth Rouses Churches

Gambling, in the form of lotteries and slot machine operation, is drawing an increasing fire from the church bodies in the southeast. The 112th annual conference of the Methodist Episcopal church, south, for the area of eastern Tennessee, meeting in Chattanooga in October, passed a report, after it had been amended to include "stronger language," condemning the proposed national lotteries, and all forms of lotteries now being conducted. Bishop W. N. Ainsworth's sermon and all other business of the conference was sidetracked, while ministers and lay leaders launched bitter attacks upon the rising tide of legalized gambling in the country. Bishop Ainsworth, renewing the long war of Methodists for prohibition, declared: "Long ago the Methodist church adopted prohibition, and no act of congress or any legislature has changed or can change the nature and effect of alcohol."

In Miami and in Tampa, ministerial alliances have opened a vigorous fight against the operation of slot machines. The devices, commonly called "one-arm bandits," have a special attraction for school children and youths. Affidavits have been widely collected for use in a court fight against the machines, by the Greater Miami ministerial alliance. The Tampa association has joined the fight and has succeeded in removing all machines from drug stores and stands where they have been illegally operated for the past few weeks.

* * *

Georgia Baptist Students Meet

Baptist students of Georgia assembled for a conference in Druid Hills Baptist church, Atlanta, recently and heard an address by Senator Walter F. George of Georgia. Seventeen colleges and universities in the state, where Baptists have an organized student group, sent representatives to the three-day conference. The program also included an address by Dr. Carter Helm Jones, Murfreesboro, Tenn.

* * *

Would Increase Minimum Methodist Salaries

Methodist pastors may get more pay if a program looking toward an increase of minimum salaries of ministers of the Methodist Episcopal church, south, in Georgia, passes the two conferences of the church in that state this month. Salaries "below the bread line," were deplored by leaders of the church and definite plans laid to increase the lower salaries of the conferences. The South Georgia conference meets in the First Methodist church, Americus, Nov. 13. The North Georgia conference meets at Wesley Memorial church, Atlanta, Nov. 21.

* * *

Honorary Degree for Ruth Bryan Owen

Ruth Bryan Owen, distinguished American minister to Denmark, and resident of Florida, was awarded the degree of doctor of laws by the Florida state college for women, Tallahassee, at a special convocation of that institution's faculty, student body and political dignitaries, last week. Dr. Edward Conradi, president of the college, conferred the degree, which was the only one of its kind ever conferred by the institution. Mrs. Owen, daughter of the late William Jennings Bryan, was a former congresswoman from Florida and is a resident of Miami when at home.

* * *

Frank Criticisms Aired at Prison Conference

Prison conditions in the country came in for much frank criticism and free discussion in the recent sixth annual meeting of the American Prison association in Atlanta. Attorney General Homer S. Cummings opened a broad field of cooperation between the federal government and local state and country law enforcement units in his opening address on reform efforts in penal procedure. An address on divorce and moral delinquency was delivered by Rev. Pick Johnson, chaplain of the state prison in Tennessee. Warden Lewis E. Lawes of Sing Sing delivered an address on the criminal personality, and possible methods of reclamation. The parole was discussed in several conferences of the association, as was employment in prison, and a program of moral and spiritual rehabilitation of prisoners.

* * *

President to Inspect Mountain Community

President Roosevelt plans to visit his country home in Georgia this month. While staying at Warm Springs, he will inspect the Pine Mountain community, a "back-to-the-farm" project of the administration on a tract of land adjoining the President's 3,000 acre farm. The Pine Mountain community is composed of about 50 families who are intensively cultivating small farms of about 50 acres. Streets have been laid out and houses located on them with modern conveniences and utility services. The plan calls for 300 families when the community building program is complete. The farm community project was begun last November when Mr. Roosevelt came to Georgia to spend his Thanksgiving holiday.

* * *

Presbyterians to Build At State Colleges

Florida Presbyterians, in the recent meeting of the state synod at Lakeland, projected plans for the building of student houses on the campus of the state university at Gainesville, Fla., and the Florida women's college at Tallahassee. The buildings will house student activities fostered by the church on the campuses. A director of student work for the schools is also contemplated.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Daughters of Today

(Mrs. Wallace Reid production) (Roadshow) Another typical, sincere effort to teach parents responsibility for conduct of daughters. Shows gay life of high school students leading to seduction and tragedy. Acting and story too amateurish and elementary to be effective.

For A: Feeble. For Y: No. For C: No.

Little America

(Admiral Byrd and Crew) (Para) The authentic record of second Byrd Antarctic trip. Heroism, not heroics; adventure, not stunts. Some scenes obviously staged but inoffensively so. Intense, vivid, thrilling, largely instructive despite familiarity of events via radio.

For A and Y: Excellent. For C: Mostly excellent.

A Midsummer Night's Dream

(Notable cast) (Warner) Artistic masterpiece combining unforgettably Mendelssohn's music with the fairyland fantasy, exquisite settings, hilarious low-comedy, and eerie atmosphere as Shakespeare conceived but only modern picture technique could present. Merits universal attendance.

For A and Y: Excellent. For C: Mature but excellent.

Narcotic

(Amateur cast) (Dwain Esper) Solemnly and pretentiously offered as educational campaign film against drug addiction, with cheap, sensational publicity matter accompanying. Acting talent nil, poor photography, story incredibly stupid and crude. Worthless for any purpose.

For A: Trash. For Y: By no means. For C: No.

The Rainmakers

(Wheeler and Woolsey) (RKO) Crazy farce, much below this pair's average as entertainment, but at least not vulgar. Fake machine plus accidental dynamite blast brings rain to save farmers and defeat crooks. Much poor acting, and locomotive climax is almost endless.

For A: Mediocre. For Y: Perhaps. For C: Funny.

Remember Last Night?

(Robert Young, Edward Arnold) (Univ)

Alcoholic murder mystery with ample suspense and thrill. Lavishly rich "play-boy" married couples drink selves unconscious at parties, wake up in wrong beds, etc., hence no memory of murder in their midst, hence the mystery.

For A: Depends on taste. For Y: Better not: For C: No.

Rendezvous with Love

(William Powell, Rosalind Russell) (MGM) Spirited war-spy story. Powell at his best as code expert kept from front for Washington job, breaking enemy spy ring, and Russell in notable role. Deft character work, fine dialogue, spontaneous comedy. "With love" in title absurd.

For A: Excellent. For Y: Excellent. For C: If it interests.

She Couldn't Take It

(Joan Bennett, G. Raft, W. Connolly) (Colum) Famous gangster leaving prison undertakes reformation of rich cellmate's spoiled, high-stepping family. Amusing tragic complications ensue, none very convincing. Except Connolly, acting mediocre and plot incredible.

For A: Thin. For Y: Probably amusing. For C: By no means.

Best Recent Films for Family:

Top Hat	Bonnie Scotland
Broadway Melody of 1936	The Gay Deception
Bright Lights	Shipmates Forever

Films of Special Interest for Adults:

Anna Karenina	39 Steps
Harmony Lane	Last Days of Pompeii
O'Shaughnessy's Boy	The Crusades

BOOKS RECEIVED

Victorious Troy or the Hurrying Angel, by John Masefield. Macmillan, $2.50.

Adventure for Happiness, by S. Parkes Cadman. Macmillan, $1.90.

Religion and the Modern State, by Christopher Dawson. Sheed & Ward, $2.00.

John White of Mashonaland, by C. F. Andrews. Harpers, $1.50.

I Discover the Orient, by Fletcher S. Brockman. Harpers, $2.00.

The Power to See it Through, by Harry Emerson Fosdick. Harpers, $1.50.

The House of Prayer, by Florence Converse. E. P. Dutton & Co., 90 cents.

Seven League Boots, by Richard Halliburton. Bobbs-Merrill, $3.50.

Shining Moment, by Virginia E. Huntington. Morehouse, $1.75.

Christ and His Fishermen, by Albert Leonard Murray. Flight-Wing Loft, Minneapolis, 55 cents.

To Drink or Not to Drink, by Sidney A. Weston. Pilgrim Press, 25 cents.

The Epistles of Paul to the Thessalonians, by Charles R. Erdman. Westminster Press, $1.00.

The Negro, the Hope or the Despair of Christianity, by Reverdy C. Ransom. Ruth Hill, Boston, $1.50.

Ideas in Motion, by Dixon Ryan Fox. Appleton-Century, $1.25.

The Mind of Paul, by Irwin Edman. Holt, $1.75.

We Who Are About to Die, Prison as Seen by a Condemned Man, by David Lamson. Scribners, $2.50.

Mary Poppins Comes Back, by P. L. Travers. Reynal & Hitchcock, $1.50.

Adventures in Reputation, with an Essay on some New History and Historians, by Wilbur Cortez Abbott. Harvard, $2.50.

The Beacon Song and Service Book for children and young people. Beacon Press, $1.00.

This Business of Living, by George W. Coleman. Ford Hall Forum, Boston.

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